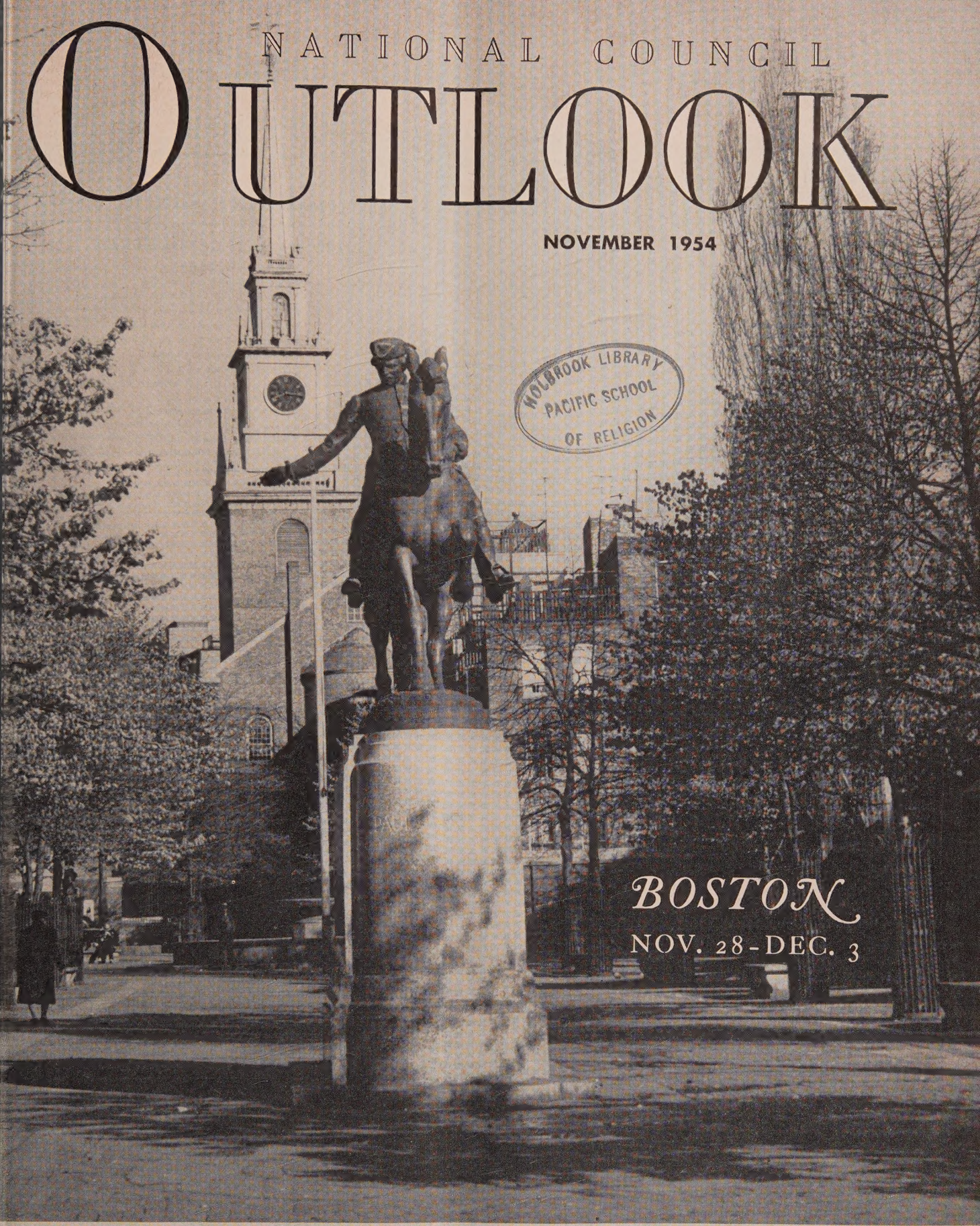
NATIONAL COUNCIL

OUTLOOK

NOVEMBER 1954



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Third General Assembly

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A

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New Youth Hymn Sought

A special feature of the 1955 observance of "Youth Week" by the Protestant churches of the United States (January 30 to February 6) will be a series of hymn festivals arranged by young people in churches and communities across the nation. The observance is being planned by the United Christian Youth Movement of the National Council.

For use at the hymn festivals and other youth occasions, a new hymn text, written by a youth under 30 years of age, is being sought. At the invitation of the UCYM, the Hymn Society of America is inviting young authors to submit their own hymn words, from which a committee of the Society will select one or more to be published for use at the festivals.

"The theme for the 1955 Youth Week will be 'One Fellowship in Christ' and hymns could appropriately express this idea," says Rev. Deane Edwards, president of the Hymn Society. "However, it is the desire of the committee that hymns include any theme suitable for the Christian life of youth. The hymns submitted should be in well-known meters found in standard hymnals. They should, of course, be new.

The new texts should be sent not later than December 1, 1954, to the Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y. They should specify that the author is under 30.

Within the past two years the Hymn Society of America has conducted three "searches" for new hymns — related to observances of the publication of the new Bible translation, the Urban Convocation of The Methodist Church, and the Assembly of the World Council of Churches.

Vol. IV, No. 9, November 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
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National Baptist Convention, U.S.A., Inc.
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Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Staff contributors to this month's editorial pages: *Evangelism a "Dimension,"* Berlyn V. Farris; *Media and Mission,* W. Burton Martin; *Cities and Their Churches,* William J. Villaume.

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A Christian Witness on the Campus

By JAMES L. STONER

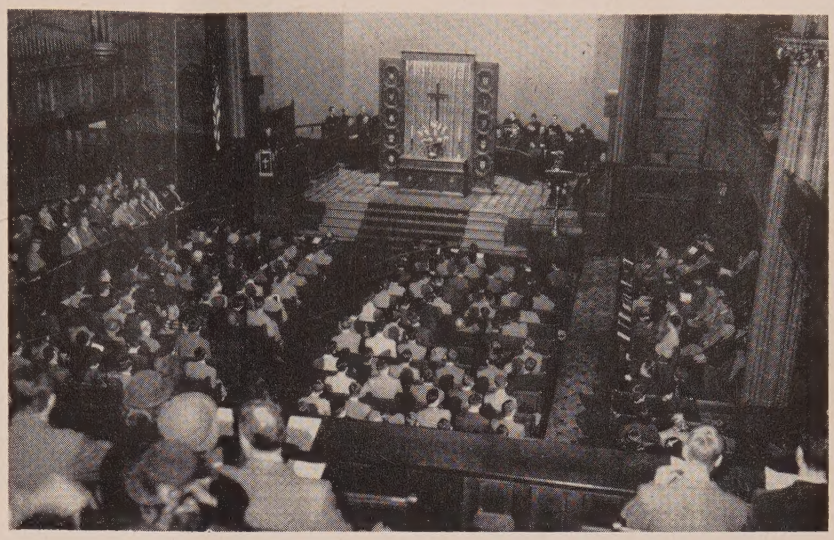
ONE hundred and twenty Protestant and Eastern Orthodox leaders, including such notables as physicist Arthur Compton, Congressman Brooks Hays, and evangelist Charles "Chuck" Templeton, will take part during the current academic year in week-long Christian Missions at 21 U. S. colleges and universities.

To campuses having a combined enrollment of 80,000 students, these outstanding preachers and laymen will go out in teams to take part in chapel and convocation addresses, classroom discussions, seminars and faculty meetings, informal group discussions in dormitories, fraternity and sorority houses, and conferences with individual students.

Among outstanding laymen enrolled to help in these interdenominational campus missions are Professor Clarence Sorenson, of Illinois State Normal University, a geographer whose text-books are circulated in the millions, nuclear physicist Raymond Seeger, acting assistant director of the National Science Foundation, Washington, D. C.; Roy Dickerson, specialist in courtship and marriage education, who is executive secretary of the Cincinnati, O., Social Hygiene Society; foreign affairs specialist Francis Pickens Miller, of Charlottesville, Va., and Dr. Nicholas Gondscharoff, son of a Russian Orthodox priest, staff member of the International Committee of the YMCA's who specializes in the study of Communist tactics and their Christian alternatives.

Church leaders taking part in the missions include: Rev. Vere V. Loper, Berkeley, Calif., former moderator of the Congregational Christian Churches; Rev. Arthur Kinsolving, rector of St. James Episcopal Church, New York City, who served eight years as chairman of the University Christian Missions; Dr. John Oliver Nelson, new chairman, and Christian Vocations professor at Yale Divinity School; and Dr. Ruth Seabury, Boston, secretary for missionary education, American Board of Commissioners for Foreign Missions.

In addition to these volunteer leaders, there is a committee of 80 students and 20 faculty members on every campus who spend nearly a year in planning and organizing the mission and its events. The UCM director makes preparatory visits to each campus and he, or a UCM coordinator, is present during the mission itself.



"Students are not sure about the Church, but they know they want to find it." (Above) Religious Emphasis Week fills Yale's Battell Chapel to capacity.

Although the campus missions are a Protestant and Eastern Orthodox outreach, evangelical in their purpose, they are sometimes held cooperatively as the Protestant phase of a tri-faith religious emphasis week.

Dr. Seabury, who has taken part in the missions over a period of years, reported to the UCM National Committee on trends she found at six campus missions in which she took part last year.

One trend was the emphasis on following up the mission, a "frequently expressed determination that this week of religious emphasis should not be one 'superb gem' by itself, unrelated to any setting."

Prayer and study groups are continued on many campuses; faculty discussion groups are held both during the mission and afterwards, and UCM team members are often invited to return to the campus as a result of the mission.

Miss Seabury also reported both strong interest on the part of faculty members and a new spiritual outlook on the part of the students.

Commenting on her experience last year, she said, "Never, in many years . . . have I seen such cooperation and evident interest on the part of the faculty."

Each mission encourages special faculty discussions on religion in higher education, and a special faculty consultation has been arranged for at least one university this fall. In addition, many professors invite mission leaders to their classrooms, to relate Christianity to the subject matter being taught.

And what about the students? Miss Seabury found in almost all cases that the mission was "a truly creative spiritual experience" for them.

"Students are not sure about the Church but they know they want to find it," she told the committee. "They are not sure about faith but they know they need one. They are not sure about themselves but they are searching. They are certainly not sure about their world but they are looking carefully and honestly behind the current events, more, I suspect, than the adults of our generation. They are ready to take whatever comes, if not with hope and faith, at least with patience, and with a certain measure of lightheartedness which often implies faith. One boy said to me on the closing day of the mission on his campus, 'I would not have believed that anything could really touch this campus. I would not have believed that anybody could touch me, but you people have —or rather I guess I should say God has—whatever His name is.' "

The director is now serving in his eighth year with the University Christian Missions. The 36-member national committee of the UCM recently elected new officers for the next biennium.

With Dr. John Oliver Nelson as chairman, there are three vice-chairmen: Mrs. Douglas Horton, former president of Wellesley College and war-time director of the WAVES; Dr. Robert Mildram, Protestant counselor at Rutgers University, New Brunswick, N. J.; and Dr. Prentiss Pemberton, associate director of the Danforth Foundation, St. Louis, Mo. The new corresponding secretary is Mr. Lawrence Kirkpatrick, a student at Yale Divinity School.

Rev. James L. Stoner is director of the University Christian Mission.

PLANNING FOR THE BOSTON ASSEMBLY—(left to right) Rt. Rev. Norman B. Nash, Episcopal Bishop of Massachusetts and Methodist Bishop John Wesley Lord, both vice-chairmen of the local committee; Dr. J. Quinter Miller, representing the National Program Committee; Dr. Forrest L. Knapp, executive secretary of the Massachusetts Council of Churches, local committee secretary; and Clarence Beasley, prominent Congregational layman of Boston, general chairman of the local committee.

The Council's General Assembly

AT THE end of this month 2,500 Protestant, Anglican and Orthodox leaders, including 650 voting delegates, will come together for the National Council's Third General Assembly. The Assembly will meet in the New England area for the first time in its history.

The meeting will be notable for the broad scope of Christian concern which will be reviewed by the speakers and the shaping of plans for the Council to serve in the next two years as the effective instrument of cooperation of its 30 constituent communions.

In addition to the President of the United States, who hopes to be present and bring greetings to the Council's General Assembly, other principal speakers will be: Lester B. Pearson of Canada, Professors Roland H. Bainton and Robert L. Calhoun of Yale Divinity School, Dr. George MacLeod of Scotland, and Dr. Paul E. Scherer of Union Theological Seminary in New York.

Lester B. Pearson is Canadian Secretary of State for External Affairs, formerly Canadian Ambassador to the U. S., and for one session president of the United Nations General Assembly. He has been in diplomatic service since 1928 in many parts of the world. In 1931 he was secretary of the Royal Commission on Wheat Futures and, during 1934-35, secretary to the Royal Commission investigating Price Spreads and Mass Buying.

During his years with the Department of External Affairs, he was a member of Canadian delegations to meetings of the League of Nations, the Food and Agriculture Organization, and the United Nations Relief and Rehabilitation Administration. He represented Canada in 1949 at the signing of the North Atlantic Treaty in Washington and at subsequent NATO council meetings. He was an advisor at the San Francisco Conference on the United Nations in 1945.

Many colleges and universities have given him honorary degrees, including Yale and New York Universities.

Professor Robert L. Calhoun of Yale Divinity School has been a full professor there since 1936. He is in great demand

PROGRAM

Sunday, November 28

4:00 p.m. Old South Church, Copley Square, Service of Worship and Thanksgiving. Sermon: Rev. Paul Scherer

8:00 p.m. Public Meeting, Symphony Hall
Greetings from the Commonwealth — Christian A. Herter, Governor
Address: Bishop William C. Martin, National Council President
Address: Rev. George McLeod of Iona, Scotland

Monday, November 29

9:30 a.m. General Assembly Plenary Session, Hotel Statler—Ballroom

2:30 p.m. Divisional Assemblies in Simultaneous Sessions

7:00 p.m. Fellowship Banquet
Toastmaster: Rt. Rev. Norman B. Nash
Greetings from the City of Boston — Hon. John A. Hynes, Mayor
Address: Roland H. Bainton

Tuesday, November 30

9:30 a.m. General Assembly Plenary Session, Hotel Statler—Ballroom

12:15 p.m. Trinity Church, Copley Square
A Service of Installation:
Roy G. Ross, General Secretary
Roswell P. Barnes, Associate General Secretary

1:00 p.m. Fellowship Luncheons
Foreign Missions Luncheon; Home Missions Luncheon

2:45 p.m. Divisional Assemblies

8:00 p.m. Public Meeting, Symphony Hall
Address: Christian Higher Education — Robert L. Calhoun
The Boston Symphony Orchestra

Wednesday, December 1

9:00 a.m. Divisional Assemblies

12:15 p.m. Fellowship Luncheons

3:00 p.m. General Assembly Plenary Session, Hotel Statler—Ballroom

7:30 p.m. Sectional Meetings

Thursday, December 2

9:00 a.m. General Assembly Plenary Session, Hotel Statler—Ballroom

2:30 p.m. General Assembly Plenary Session

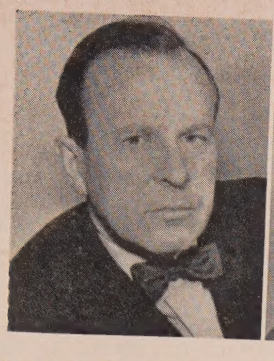
8:00 p.m. Public Meeting, Symphony Hall
Theme: Christian World Leadership
Invited Guest Speakers: President Eisenhower and Lester B. Pearson of Canada

Friday, December 3

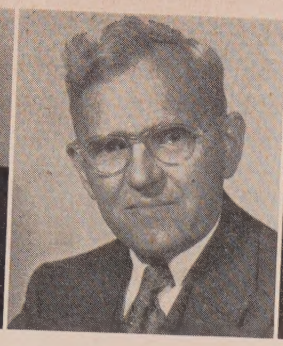
9:00 a.m. General Assembly Plenary Session

12:30 p.m. Meeting of the General Board

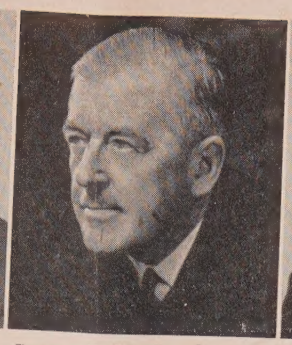
2:30 p.m. General Assembly Plenary Session



Lester B. Pearson

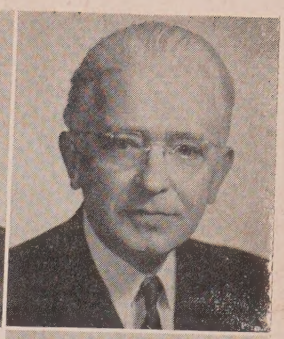


Roland H. Bainton



George F. MacLeod

Robert L. Calhoun



as a special lecturer at Ohio Wesleyan, Colgate-Rochester, Princeton, Reformed Church Theological Seminary, Jewish Theological Seminary, Pacific School of Religion, Harvard and Vanderbilt and the University of Chicago Divinity School. In 1952-53, he was a Fulbright lecturer at the University of Amsterdam.

He was chairman of the Committee on the Relation of the Church to War in the Light of the Christian Faith, sponsored by the Federal Council of Churches, 1943-46, and in 1950 he was appointed to the Federal Council's Commission of Christian Scholars to study the moral implications of area bombing and military use of nuclear bombs.

He will speak on "Christian Higher Education" at the public meeting on November 30.

Professor Roland H. Bainton, also a member of the faculty of Yale Divinity School, will deliver the main address at the Fellowship Banquet on November 29. He was born in England and came to this country in 1902. He is a specialist in Reformation history, author of "Here I Stand," a life of Martin Luther, and other volumes.

Dr. George F. MacLeod of Scotland is the first Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York.

In 1938 on one of the Hebrides Islands, he founded the Iona Community, whose members combine religious discipline and manual labor for three months of the year and then are sent out for a ministry in factories, universities and city slums on the mainland during the winter months.

Dr. MacLeod first became conscious of the gulf between the church and the masses when he left the most fashionable parish in Edinburgh to become pastor of Govan Church in a working-class district of Glasgow.

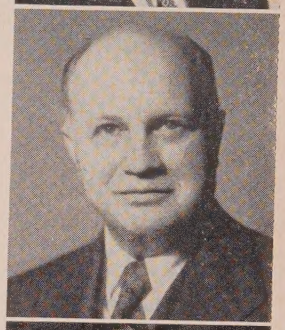
Dr. Paul E. Scherer, Brown professor of homiletics at Union Theological Seminary in New York, is recognized as one of the foremost preachers in America, both in the pulpit and over the air, in such programs as the "Sunday Vespers" broadcast from 1932 to 1945. Educated at the Lutheran Theological Seminary at Mt. Airy, Philadelphia, he was for 25 years pastor of Holy Trinity Lutheran Church in New York. He is also the author of several well-known books.

He will give the address at the opening service of worship at Old South Church on November 28.

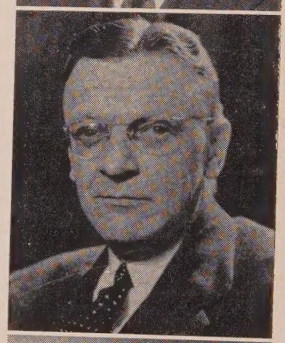
Others who will take part in the General Assembly program are: *Bishop William C. Martin,* retiring president of the National Council, who will address the public meeting on November 28. *Dr. Roy G. Ross,* general secretary, and *Dr. Roswell P. Barnes,* associate general secretary, who will give a message on "The State of the Churches" on November 29; *Rt. Rev. Norman B. Nash,* Episcopal Bishop of Massachusetts, who will be toastmaster at the Fellowship Banquet on November 29; *Dr. Eugene C. Blake* and *Dr. Arthur S. Flemming,* who will give major addresses at the assembly of the Division of Christian Life and Work, and the other divisional chairmen — *Dr. Paul C. Payne,* Division of Christian Education; *Dr. Earl R. Brown,* Division of Home Missions; and *Dr. Raymond A. Dudley,* Division of Foreign Missions.

Paul E. Scherer (in corner)

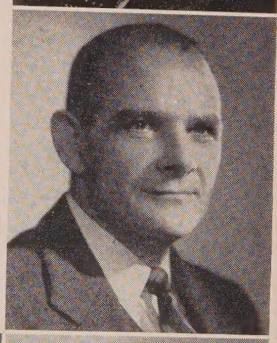
William C. Martin



Roy G. Ross



Roswell P. Barnes

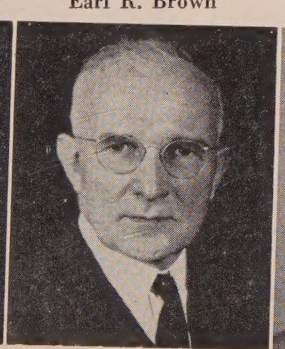


Eugene C. Blake

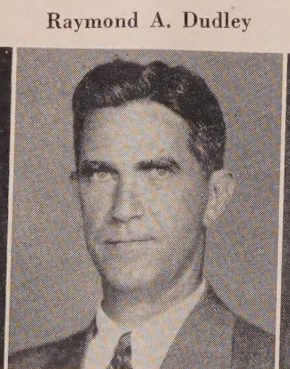
Norman B. Nash (in corner)

Arthur S. Flemming

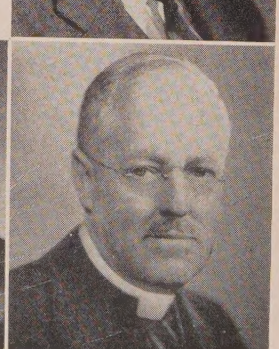
Earl R. Brown



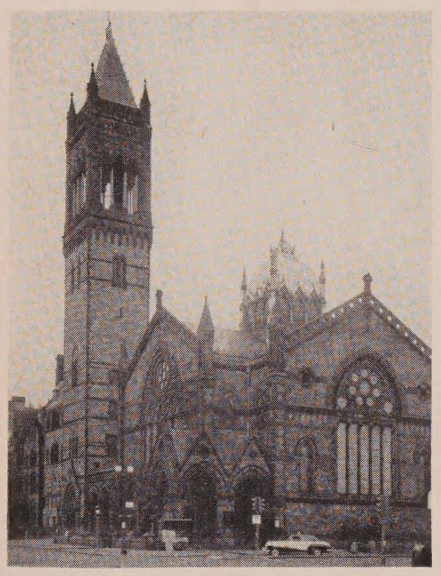
Raymond A. Dudley



Paul C. Payne



BOSTON—*A Cradle of Religious Liberty*



Old South Church
(Congregational-Christian)

By DOROTHY P. CUSHING

THE religious heritage of the U. S. owes so much to the churches of the Boston area that we feel readers will be glad to know something of the religious shrines in the city where the General Assembly is meeting. Sessions of the Assembly will be held in both the Old South Church and Trinity, but there are other venerable churches which the delegates may want to visit. Also, the present missionary movement had its beginnings in the Boston area and the headquarters of the American Board of Commissioners for Foreign Missions are located there.

The *Old South Church,* where the opening service of worship will be conducted on November 28 and where the two final plenary sessions of the Council will be held, was established in 1669. It is the third church in Boston and one of the oldest religious fellowships in America. The present edifice was erected in 1875. In pre-revolutionary days the Old South Church was a rallying-point for the patriots of Eastern Massachusetts. In 1686 the colonial governor, Sir Edmund Andros, seized it for Church of England services. During the Revolution, it was taken over by the King's forces and used as a riding school. The Boston Tea Party started from the Old South Meeting House in 1773. Some of the witchcraft trials were presided over by Judge Samuel Sewall, a member of Old South, who later conceded his mistake. Benjamin Franklin was baptized there in 1706. The second edifice of the congregation, the Old South Meeting House, erected in 1729, still stands and has been preserved as a historic shrine.

The parish of *Trinity Church,* where the service of installation will be held on November 30, dates back to 1728. The present building was completed in 1877. Some of the greatest preachers in the Episcopal Church have occupied its pulpit, including Phillips Brooks.

The *First Church* was established in 1632, one of the signers of its covenant being John Winthrop, governor of the Massachusetts Bay Colony.

The oldest church edifice standing in Boston is *Christ Church* (Episcopal), familiarly known as Old North Church, which was built in 1723. In the recent hurricane its famous old steeple was blown down. It was in the steeple of this church that Paul Revere's signal lanterns were placed in 1775, warning of the march of British troops on Lexington and Concord.

Near *Park Street Church,* opposite Boston Common, is the Old Granary Burying Ground where Paul Revere, Mother Hubbard and Crispus Attucks, a Negro killed in the Boston Massacre, are buried.

Second Church, founded in 1649, was a "laymen's movement, a people's church, a democratic organization," says Katherine Gibbs Allan in her "Sketch of Some Historic Churches of Greater Boston." Its great period was its 60 years under the ministry of Increase Mather, who was appointed president of Harvard, and his son Cotton Mather, who was an advocate of temperance and an upholder of the rights of women and a leader in the movement against the treatment of slaves.

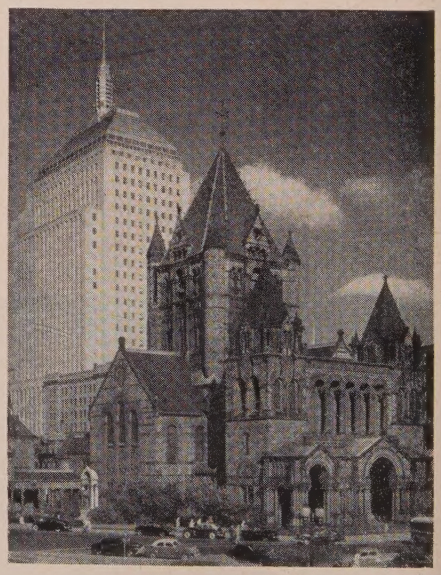
The *American Board of Commissioners for Foreign Missions,* the first foreign missionary society in America, founded in 1812, still has its international headquarters on historic Beacon Hill in Boston.

When four young theological students presented a petition to the General Council asking support of a foreign missionary enterprise, they encountered great difficulties. People felt it was a waste of money and men to send missionaries to the "heathen." Judge Daniel White of Newburyport, Mass. replied: "Religion is a commodity of which the more we *export* the more we have remaining at home."

It was from Boston in 1819 that the little group of Congregational missionaries bound for the Sandwich Islands sailed on the tiny brig *Thaddeus.* It took five months through dangerous seas and often terrific storms before they reached what are now the Hawaiian Islands.

In 1860, Richard Dana, a distinguished Boston attorney who visited the islands reported in the New York *Tribune,* "It is no small thing to say of the missionaries of the American Board that in less than 40 years they have taught this whole people to read and write, to cipher and to sew. They have given them an alphabet, grammar and dictionary, preserved their language from extinction; given it a literature and translated into it the Bible, works of devotional use, of science, entertainment, etc. They have established schools, reared up native teachers . . . now the proportion of the inhabitants who can read and write is greater than in New England . . ."

In 1856 another group of young Congregational missionaries and their brides sailed from Boston in a 150-ton brigantine. They planted the Christian church in the Micronesian Islands, where later American Army and Navy servicemen discovered the devout "Christians from Boston." It was from Boston Harbor that the group of little *Morning Stars,* beginning with clipper ships, were sent to the South Seas by the money given by Sunday School children in New England. It was also from Boston Harbor that six young men and their brides sailed for Africa, where they enacted a story of pioneer fortitude and drama unequalled in the annals of the covered wagon.



Trinity Church (Episcopal)

Miss Dorothy P. Cushing is news editor of the American Board of Commissioners for Foreign Missions (Congregational-Christian).

CHRISTIAN COOPERATION IN THE BAY STATE

By FORREST L. KNAPP

DELEGATES to the 1954 General Assembly of the National Council will be welcomed to a city and a commonwealth with a long history of interchurch cooperation.

It was in November, 1889 that the State Sunday School Association was formed. Possibly the step was inspired in part by delegates returned from the first World's Sunday School Convention held in London a few months earlier. The Association grew and expanded with the whole Sunday school association movement across the country, and in the 1920's it became the Massachusetts Council of Religious Education. Paralleling this state-wide development, there was development of cooperation in local communities.

Another significant advance in interdenominational cooperation was launched in March, 1902, when representatives of four denominations—Baptist, Congregational, Methodist, and Presbyterian, adopted a constitution for the Massachusetts Federation of Churches with this object: "To promote cooperation and comity and prevent waste in the organization and maintenance of churches in Massachusetts." By 1912 there were 27 local federations, three times as many as in any other state. Boston, of course, had one of them.

The two state organizations gradually entered into fellowship with one another, and in 1934 they merged to form the Massachusetts Council of Churches. Dr. Frank Jennings was called to the executive secretaryship and served until his retirement in 1953. During the major part of that time, he was also secretary of the Boston Council.

By 1953 the cooperating denominations and local councils were rendering service, in varied amounts, in the following fields: religious education; research and strategy (especially in relation to adequate churching); radio and television; institutional chaplaincies; social relations; "Hospitality House" at Fort Devens for families of service men; migrant work; international relations; town and country; and evangelism. The membership of the Council included all the major Protestant denominations and some smaller ones. No Eastern Orthodox Church had yet joined the fellowship, but present prospects are favorable.

With the coming of a new executive secretary in 1953, the Council decided that the time was appropriate for special attention to plans for the future. A "Workbook for Planning the Policies, Program, and Support" of the Council was issued for study. Its content reveals a good deal about Christian cooperation in Massachusetts.

The Point of View

The preamble reads as follows:

"Motivated by the Gospel of love revealed and proclaimed by Christ, Christians are seeking closer unity. Achievement of full unification, however desirable, may be far off, but in the meantime we can manifest essential Christian unity by acting in every practicable way as a fellowship for human redemption. The Spirit of God is not divisive but inclusive. This Spirit is broader than the measure of man's mind, and God's love is unbounded. We shall gain strength by praying together for the success of every worthy effort of every branch of the Christian community. Furthermore, we can plan and work together in comity and love without awaiting organic mergers of denominations and without destroying or inhibiting the constructive witness of any group among us. The churches of each denomination will contribute most to the success of the work of the total Christian community if, while being firm, forthright, and vigorous in their own witness as God gives them to see the truth, they are adaptable in other matters, they ever seek new light from Him, are motivated in all things by the love which is in Christ, and cooperate as fully as possible in the work of the Kingdom of God."

The People

Following the preamble, the first section deals with the people whom the Council seeks to serve. The population in 1950 was just over 4,690.000, this state ranking third among all the states in population density. Nine-tenths of the people lived in communities of over 5,000; two-thirds in communities over 25,000. Rural farm residents were relatively few. Thirty-seven per cent of all workers for wages and salaries were engaged in manufacturing. The Council's Board of Directors, after noting these and other such facts, goes on to declare:

"Because of the nature of our faith, we are concerned with these and all other aspects of the life of the people and the world in which they live."

The Christian Community

Of the 4,690,000 residents in Massachusetts, 2,045,000, or 43.6% are claimed by the Roman Catholics. The total number of persons in Protestant churches is somewhat under 1,000,000; in Orthodox churches, about 64,000. Deduct from the balance the approximately 263,000 Jews, and we see that there are more than a million persons who are not enrolled in any church, Sunday school, or synagogue. Most of them, the evidence indicates, are potentially Protestant; that is, they have Protestant leanings.

The breadth of the concern of the Massachusetts Council of Churches is expressed in these words:

"The term *Christian community* is here used to refer to the people in all the Christian churches and their organizations. In broad terms, we in the Massachusetts Council of Churches are concerned with the total life and work of that total community."

Having expressed that wide concern, the statement sets forth the tasks of the Christian community:

"1. The proclamation of the Gospel to all persons in the state who have not heard and accepted it;

2. Christian nurture and pastoral care for all persons of all ages who are enlisted in the Christian community;

3. Participation of all enlisted persons in worship, both private and public, the public worship to include not only worship in local churches, but also worship in wider circles.

4. The furtherance of Christian social relations between individuals and groups, including social education to develop and spread knowledge and understanding; social service to help those in need; and social action to help in preventing or eliminating harmful conditions and in establishing constructive social patterns.

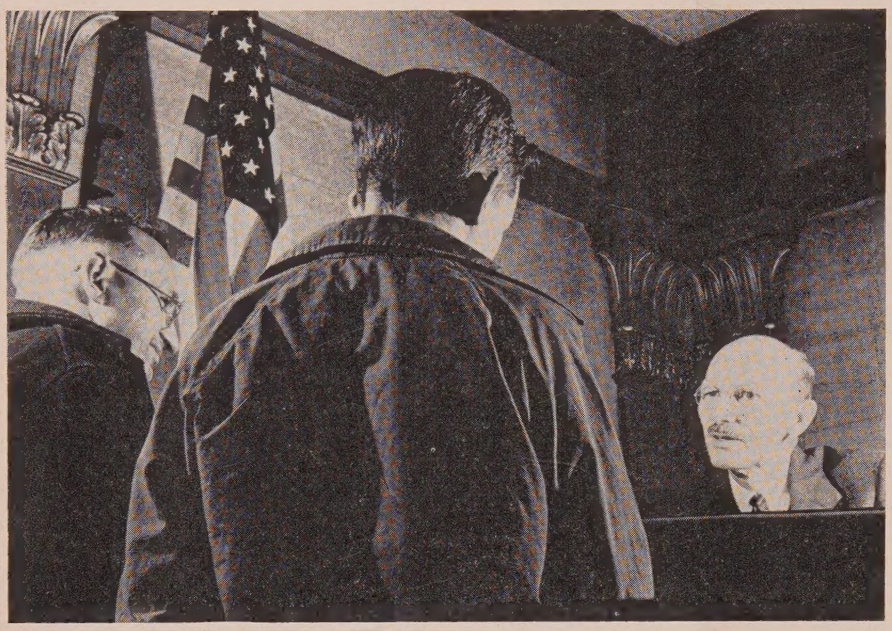
5. Participation in the life and work of the wider Christian community in the United States and throughout the world."

Financial Support

Regarding finances, this Council has not found any easy or perfect solution. But it is moving forward. A year ago the decision was made to divide the total budget among the constituent denominations *as askings,* with the understanding that the money might come (1) from central treasuries, (2) direct from local churches, and (3) direct from individuals. Increases from central treasuries were voted by most of the denominations, the total from those sources now promised being nearly half the Council's total budget for the past year. On the whole the denominations look upon the Council as *their* organization, not something extraneous to their responsibilities.

Rev. Forrest L. Knapp is executive secretary of the Massachusetts Council of Churches.

What are the churches doing about **Families in Trouble?**



In two courts in New York City, church counsellors give help to parents and children

By Beata Mueller

(Above) Courts across the country are trying to deal with the growing number of youngsters who are in trouble with the law. (Right) In Manhattan's Home Term Court, Magistrate Vernon Riddick (seated, left) goes over the docket with Dr. Robert W. Searle (standing), executive director of the court's Home Advisory Council, and Protestant marriage counsellor, Lester V. Baker.

LAST year in this country, a million children were in trouble with the law—youngsters from 10 to 18 whose troubles ranged from petty theft and truancy to crimes of violence.

Collectively, they are lumped together in public speeches and editorials as "the problem of juvenile delinquency."

Individually, they are children deprived of what Americans believe are the rights of every child: not only such rights as food, housing, shelter, medical care and schooling, but the rights of every child to a life with stability, order and moral training.

What can be done for these children in trouble—the deprived, the delinquent, the neglected?

"In the main, it is known how to cure them," said a social worker in Brooklyn Children's Court recently. "But there isn't enough money to do the job; there aren't enough resources to help them all."

The social worker is Dr. Virginia Johnson, Protestant worker in Children's

(Above) Dr. Ralph W. Sockman (left), president, Protestant Council of the City of New York, and Dr. Virginia Johnson, Protestant consultant in Brooklyn Children's Court, attend ceremony where Mayor Robert Wagner (second left) swears in presiding justice John Warren Hill, in charge of the city's children's courts. (Right) Dr. Johnson may call in a local minister for church help for a child in trouble.

Court. Her own job is one example of how church people are trying to provide the resources to help families and children in trouble.

Both Dr. Johnson's appointment and that of Rev. Lester V. Baker, Protestant marriage counsellor in Manhattan's unique Home Term Court, were made possible by councils of church women in the two boroughs. In addition, volunteers from both the Brooklyn and Manhattan councils have a number of specialized projects in connection with the two courts.

Children's Court in Brooklyn has jurisdiction over neglected and delinquent youngsters—the truant, the runaway, the child whose parents are alcoholics or psychotics, unwilling or unable to care for him, the thief, the incorrigible, the delinquent—all of them less than 16 years old.

Usually the case is brought into court by the Society for the Prevention of Cruelty to Children, or by the police.

Dr. Johnson cited as an example a case where a sympathetic policeman had brought in a child for a small offense, explaining,

"I didn't like to bring him to court, but he's done this before. I think this boy is in trouble."

"The policeman was right," Mrs. Johnson commented. "Generally the police use better judgment than the public gives them credit for."

Mrs. Johnson believes it would help to have more policemen on the beat who can know their neighborhoods and the children in them.

The boy brought in by the policeman, she explained, was the only child of a widowed mother who worked to support herself and him. He was the center of her small world, loved and tended and given toys and an allowance.

One day she was arrested for shoplifting, sent to prison, and he was alone and homeless. He was taken in by an elderly aunt and uncle who were already struggling to take care of three young grandchildren in a tiny apartment with too little money. Without his toys or allowance or the attention he was used to, he began to steal small sums of money. That was when the neighborhood policeman picked him up.

Currently he is living with his aunt and uncle and cousins, and both a probation officer and Mrs. Johnson are trying to give him some of the attention and guidance he needs. She has gotten the boy some new clothes and is trying to get city welfare funds to help the elderly couple in caring for the four youngsters.

"This is a hurt child we are trying to help," Mrs. Johnson said, "and when his mother is free we hope we will be able to help her a little too!"

Usually after a case is brought into court, probation officers investigate the child's background at home, at school, and in the neighborhood. The judge makes the final decicsion as to whether the youngster needs institutional care or is to be sent home or to live with relatives during a period on probation. Most often the child is sent home, because the city's institutions for children, like the court itself, are desperately crowded.

By February it is expected that the court will move to a new, larger building, part of Brooklyn's new civic center. Now, housed in a courthouse built when Brooklyn's population was small, its offices and corridors are crowded with harassed parents, children, officials and court workers. Offices for the children's workers from Catholic Charities, the Jewish Board of Guardians and the Brooklyn council are tiny, noisy and cramped, but more space will be allotted to them in the new building.

Either the judge or a probation officer may refer a case to a religious worker, and one problem, Mrs. Johnson notes, is that by New York law, anyone who is not specifically Roman Catholic or Jewish is classified as Protestant. This definition brings her not only people of Protestant and Orthodox background, but members of many small religious cults. Whatever group they belong to, Dr. Johnson feels she is there to give what help she can.

Trained as a psychiatric social worker — she has a master's degree in social work from Simmons College, a doctorate in psychology from the University of

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Growing National Parks Ministry

An early morning service in Mesa Verde National Park. Rev. Thomas C. Myers, representative of the Colorado Council of Churches, assists three students in the service.

Although A Christian Ministry in the National Parks is only two and a half years old, it has grown remarkably. In 1952 there were 24 volunteers and a staff of three full-time national park ministers. Now there are five full-time pastors and this summer the National Council of Churches sponsored 89 seminary and college students in 17 national parks. These students came from 19 different communions in 28 states and the District of Columbia, and represent 23 theological seminaries and 49 colleges.

The students this summer led more than 75 services of worship and conducted Sunday schools, recreation programs, discussion groups, Bible study groups, choirs and counselling.

At a recent meeting of the committee, approval was given to the plan to recruit 99 students to serve in 20 national parks during the summer of 1955. The areas to be covered include Grand Canyon, Ariz.; Death Valley, Kings Canyon, Lassen Volcanic, Sequoia and Yosemite, California; Mesa Verde, Colo.; Isle Royale, Mich.; Glacier, Montana; Crater Lake and Oregon Caves, Ore.; Black Hills, S. D.; Big Bend, Texas; Bryce Canyon and Zion National Parks in Utah; Mt. Rainier and Olympic in Washington, and Grand Teton and Yellowstone in Wyoming. The number of students assigned to a park differs from one or two to 24.

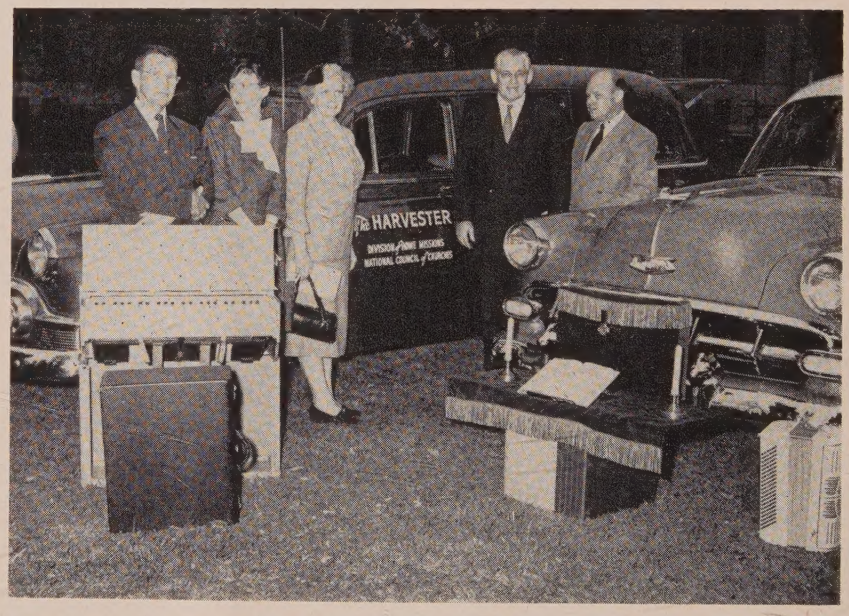
New officers of the committee were elected: Professor Robert T. Handy, Union Theological Seminary, New York, who will succeed Rev. Alcwyn Roberts as chairman, and Mr. Harold U. Landis, Lebanon. Pa.. a lav member of the United Lutheran Church, vice-chairman.

Vacation Church Schools Remember the Migrants

The plight of the boys and girls who are constantly on the go, from south to north and back again, as their migrant parents pick America's crops, is especially moving to other more fortunate children. As well-housed, well-cared-for youngsters learn more about the children of migrants and how they live, they wish to bring some of the advantages they enjoy to these uprooted ones.

During the past summer this feeling so stirred the children of 120 United Presbyterian vacation church schools that they began gathering pennies and dimes, quarters and dollars to buy a "Harvester" for the Migrant Ministry.

Result — when the National Migrant Committee last month held its meeting in Chicago, two boys and two girls were on hand, representing thousands of their vacation church schoolmates, to see not one, but *two* "Harvesters" dedicated! They had so exceeded their fund goal for a station wagon, fully outfitted with game and sports equipment, a portable organ, an altar, tape recorder and motion picture projector, a record player and handicraft material, that they were able to double their gift.



Helping to dedicate two new "Harvesters"—(Left to right): Dr. Paul L. Warnshuis, Los Angeles, chairman, National Migrant Committee; Mrs. Harold B. Bishop, chairman, AAUW migrant school, Des Plaines, Ill.; Miss Edith Lowry, executive secretary, National Council's Division of Home Missions; Dr. George P. Kerr, town and country secretary, United Presbyterian Church, and Rev. William E. Scholes, Midwest migrant supervisor.

Dr. George P. Kerr, associate secretary of the United Presbyterian Board of American Missions, presented the keys of one Harvester to Rev. William E. Scholes, director of the Migrant Ministry for the National Council's Division of Home Missions in the mid-western region, where the Harvester will be used. Miss Edith E. Lowry, the division's executive secretary, accepted the keys to the second.

Now there are 22 of these portable church-and-school cars on duty throughout the country, carrying a message of warmth and friendliness to the men and women who work in the fields — and to

(*Continued on page* 24)

(Left) Juvenile Court Judge Frank Nicholas (standing at right) leads a discussion group. (Below) Weekly TV discussion group on "Bless This House" over WLW-D on Sundays, is led by Dr. Frank Slutz, lecturer and counsellor.

Dayton's Family Life Clinic

By WENDELL KELLOGG

ONE Sunday afternoon in September, a Dayton, Ohio, couple watched in silence a television program on WLW-D. At its end the husband turned to his wife and said, "It seems silly that we—as Christians—can't find a way to resolve our differences."

This couple, about to become another divorce statistic, had been growing apart so long that finally neither would speak to the other. Now the wall of silence was broken. The three-hour discussion that followed opened the door to the probability of a saved marriage.

The program which had done this was the opening of a 13-week series called "Bless This House," the nation's first attempt at Christian education "in-your-own-home" by television.

This TV series was related to a Family Life Clinic, both sponsored by the Church Federation of Greater Dayton and the National Council of Churches. The Dayton clinic was one of three "pilot projects" of the National Council. The other two were in Cedar Rapids, Iowa, and Grand Rapids, Mich.

Everywhere there are persons and agencies interested in helping families. The churches share this concern and responsibility. Sometimes there is not the means of community cooperation: sometimes churches do not have the information they need. The Family Life Clinic is a project designed to find out what can be done to increase satisfaction in family life in the area, to bring together in a consultative relationship the interested agencies of a community, and to pool information and insights in developing, with the churches, an adequate family life program. It is sponsored jointly by the local inter-church agency and the National Council of Churches.

Major features of the clinic are:

1. A study of the community to secure adequate information upon which the churches may develop a realistic family life program;

2. Seminars during the clinic on Christian family life, outreach of the church, a community family life program, and methods of family life education;

3. Family Sunday observance with church school open house for parents, special worship services, youth fellowship and young adult programs;

4. Evaluation of its family life program by each local church;

5. Method demonstration meeting for family life leaders.

The pattern can be adapted to meet local conditions and can be augmented by such projects as the Dayton TV programs and the Cedar Rapids school group participation. At Grand Rapids, an exhaustive study is nearing completion, produced by 70 cooperating community agencies. The Cedar Rapids project was completed with voluntary leaders, the Grand Rapids clinic with a voluntary group plus a part-time executive, and that at Dayton with a full-time council of churches professional staff.

The Dayton community study disclosed that the city's Protestant churches make virtually no use of community agencies, provide only an inadequate ministry to families, and with multitudinous church and community activities, tend to split rather than unite families. The clinic was attended by some 440 delegates of 57 churches and about 100 representatives of schools, colleges, social agencies, YMCA, YWCA, PTA's and government agencies.

J. Gordon Crowe, head of Dayton's Mental Health Association, who was director of the clinic, listed the following as significant findings of the survey:

1. One out of five families was religiously divided and four out of five churches had such families;

2. One out of seven families was divided (by divorce) or broken (by death);

3. In one out of seven families with children, both parents were employed;

4. Forty-six per cent of all households were entirely adult;

5. The churches carry on virtually no family education;

6. Most ministers do some pre-marital

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The G.I. in Japan

Churches Study His Social Problems

By Nancy Lawrence

Representatives of the National Council and the General Commission on Chaplains caught by the cameraman at an informal meeting at Far East Air Forces HQ, in Tokyo. Standing, left to right, are Rev. Wallace C. Merwin; Rev. John Corbin; General Charles I. Carpenter, Chief of Air Force Chaplains; Rev. Willard M. Wickizer and Rev. Marion J. Creeger, Washington, D. C., director of the General Commission on Chaplains. Seated, left to right, are Rev. Elmer Fridell, Col. Earl E. Bates, Jr., Commander of the 58th Bomber Wing; Bishop Henry I. Louttit, Winter Park, Fla., Bishop of South Florida; and Lt. Col. Tyrus Kirk, Commander of Taegu City Air Force Base. (U.S. Air Force Photo)

ACCORDING to government figures there are approximately 3,000,000 men in the U. S. armed forces stationed in 67 countries around the world. Each year about one million new recruits enter the service and another million are discharged. In future years the experiences of those who serve overseas — and the impressions they leave behind them — will play an important part in shaping the general attitude of the U. S. toward these countries and in defining their policy toward us.

To a large extent, however, the host of delicate problems which govern the relationship between foreign forces garrisoned in a country and its people are not political and military. Generally, experience proves, those which cause the most difficulty are the problems of personal relationships. Young men far away from home, strangers to new customs and languages, are far more likely to kick over the traces than those stationed state-side.

Particularly is this true in Japan where the problem of providing wholesome off-base recreational facilities for foreign servicemen is especially acute.

Under the terms of the administrative agreement drawn up by the United States and Japan in April, 1952, American troops will continue to garrison the unarmed islands as a major base on the outer border of the U. S. defense perimeter for an indefinite period of time.

During the Occupation, the Western nations had authority to prohibit the establishment and operation of the country's deeply entrenched vice ring in the vicinity of military installations. With the signing of the Japanese peace treaty, however, and the subsequent curtailment of U.S.O. programs and similar activities, all such restrictions have been removed. Today the average G.I. stationed on the Islands has little or no choice of decent off-base activities when he's finished his day's work. At every one of the 70 major U. S. installations they are almost completely limited to cabarets, burlesque houses, taverns, beer halls and houses of prostitution. Estimates are that foreign troops are spending as much as $225,000,000 a year on entertainment, souvenirs and incidental expenses.

Something of what this situation means in terms of the tension, unrest and misunderstanding it is causing between armed forces and the Japanese people was revealed in a recent interview by the Outlook with Rev. Wallace Merwin, executive secretary of the Far Eastern Joint Office of the National Council's Division of Foreign Missions. With five other representatives of the National Council and the General Commission on Chaplains, he has just completed a 20-day tour of Japan, Okinawa and Korea to survey the possibilities of developing facilities for decent off-base leisure-time activities.

Now back in this country, Mr. Merwin, along with four other members of the Division, will represent the National Council on a joint committee with representatives of the General Commission on Chaplains to determine what support U. S. church groups and the Army can give in establishing some four or five recreational centers at points of greatest concentration of armed forces on the Islands.

Other church representatives serving with Mr. Merwin on the Committee will be Dr. Luther A. Gotwald, Division executive secretary; Dr. T. T. Brumbaugh, member of the DFM Area Committee;

Main Street, Japan. Typical scene of bars, night clubs and pool rooms in shoddy little town near the sites of large U.S. and British installations. Soldiers, exercising their time-honored prerogative, have dubbed it "Pig Alley." (U.S. Air Force Photo)

Dr. Howard D. Hannaford, secretary of the Inter-Board Committee for Christian Work in Japan, and Dr. John Corbin, promotion secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A. Dr. Corbin was one of three church representatives making the trip to Japan. The third was Rev. Elmer Fridell, foreign secretary of the American Baptist Foreign Mission Society.

One of the most important by-products of such centers, Mr. Merwin believes, would be the opportunity they would give both Japanese and Americans to learn something of each other's background and culture and thus strengthen the ties between the two countries. Most Americans are naturally curious about the new land they're living in. At present, however, most are seeing only the worst side. They know Japan primarily by the money-hungry vice peddler who accosts them at every opportunity. The Japanese, in turn, see only the worst side of the G.I.'s, many of whom are confused and tend to be hostile to the strangeness of Japanese customs.

Among the Japanese, Christian groups especially have understood the threat these conditions pose. In a recent statement the Social Welfare Commission of the Japan National Christian Council lists two steps to be taken in "counteracting the powerful forces of evil now trying to debase the young men from abroad." Said the council, "The Church's mission is now visualized to be: to provide on a large scale avenues of wholesome association for servicemen . . . and to organize the churches and entire communities in a great struggle to wipe out the immorality. . . ."

It is the Council, too, which has come up with what looks like the most promising answer to the problem thus far, with the establishment of a "home away from home" center for foreign servicemen at the seaport town of Kure where there are large U. S. and British naval installations.

Known as the "Christian Friends Home for Servicemen" — the Kure program offers a wide variety of activities to servicemen along the general lines of the war-time canteen centers. A program from the center lists, in addition to the regular parties and get-togethers, such year-round activities as Japanese and English language instruction, "discussion hours all kinds cultures," "arrangements all kinds Sports between Japanese," "exhibition of Japanese civilization" and religious and fellowship hours. Through the program G.I.'s are being given the opportunity to meet young Japanese high school and church youth groups and to know a side of life in Japan from which they might otherwise be totally cut off.

Fun for everybody. American GI's and British "Tommies" get to know Japanese teenagers and adults at a party at the Kure Christian Friends Home for Servicemen.

One of the most popular parts of the program has been the "adoption" of G.I.'s by Japanese women who act as foster mothers for them while they're stationed in the area. A report of last year's activities at the center describes in detail one of the highlights of the adopted sons and mothers program. It was a Christmas party given in December. In the strangely lovely translation of the Japanese language into English, the report tells that "Twenty Japanese Christian Mothers and Soldiers sons exchanged their Christmas presents each other. Chaplain sung the English Poet. Japanese mothers sung the Kojo no Tuki (Moon Light on the Ruined Castle.) Like this, they enjoyed fully their Christmas until to late night."

Dedicated and conscientious though they are, however, the Japanese cannot by themselves carry on the job of supporting the Kure center or opening new ones. While the initial funds for the center were collected from Japanese Christians and missions and enough money has been given by the Evangelical United Brethren Church and the United Church of Canada to keep the Kure center open until next summer, they will continue to need financial help.

They also need the guidance and advice of missionaries and other Americans who have lived in the country and who have an understanding of the problems and difficulties on both sides. A step in this direction has been made with the help of the Presbyterian Church, U.S.A., which has loaned two of its missionaries, Rev. and Mrs. Norman Koehler, to the center for full-time work in its program and in planning new centers in other areas.

A recent editorial in the Tokyo *Nippon Times* summed it up this way. "The question of moral laxity in the communities around the military bases is not one which can be solved by erecting a curtain of secrecy behind which the American soldiers can 'behave more shyly and concealingly.' The problem is one of placing the relationship between the Japanese townspeople and the American soldiers on a healthy basis. The community leaders must assume their part of the responsibility. . . . The problem is a joint one which can only be solved by common efforts."

In most of the locations where new centers are needed, Mr. Merwin reports, there are enthusiastic, capable Japanese who would eagerly enlarge their present efforts on behalf of servicemen if the material resources could be made available. But to expand the program of "homes away from home" the Japanese need help.

"American churches will probably have few such opportunities to build so concretely for world peace," says Mr. Merwin. "They need both our prayers and our financial support and both are ours to give."

Aid to Alcoholics

Announcement has been made of the establishment of the North Conway Foundation, Inc., in New Hampshire as a resource center where clergy and laity of all Christian communions can receive "careful consideration of the modern approach to families . . . afflicted with alcoholism." It came at the conclusion of the recent two-day Fourth Annual North Conway Conference on Alcoholism, sponsored by the state council of churches, the Most Rev. Matthew F. Brady, Roman Catholic Bishop of Manchester, and the N. H. State Division on Alcoholism. Two-fold aim of the foundation, according to Rev. David A. Works, its president, is first, "early treatment not only for the alcoholic but also for the 20,000,000 family members of the nation's 4,000,000 alcoholics; and secondly, a program to "prevent the spread of this disease in the growing generation of young people of high school and college age."

What the Church Owes to Broadcasting

By S. Franklin Mack

"Chuck" Templeton, the evangelist, appearing on the TV program "Look Up and Live."

WE TAKE religious radio and television broadcasting so much for granted today that it was something of a shock to be asked, as I was recently, to say "in a couple of sentences" what radio and television have done for the church. I said that now, thanks to radio and television, if it has something to say that is worth listening to, the Church has a potential audience of millions it couldn't expect to reach in any other way; and that it is being offered an incomparable opportunity through these media to reach people in an intimate way, in the privacy of their own homes. I'm sure this isn't the only possible answer, and perhaps it isn't the best. But Jesus once said, "I came to call not the righteous but sinners to repentance," and if the Church is about its business, the entree through radio and television to those who would otherwise be beyond the Church's reach is the greatest boon any medium of communication could possibly bestow.

In terms of potential coverage it is amazing what radio and television have to offer in America today. A recent authentic survey of *sets in use* reports 94.7% of American households (45,020,000) with radios; 58.1% (27,600,000) with television sets. A grand total of 96.4% of the homes in the U.S.A. are now reachable through radio or television. And there are now 26,180,000 automobiles radio-equipped.

What are the churches doing to take advantage of this great potential? Usually the answer is given in terms of programs nationally-originated. But an important barometer is what's being done locally. This is likely to be more intimate and more closely integrated into the on-going programs of the individual churches than programs originated nationally, however important and necessary they may be. So one is glad to be able to report that many new and promising programs are going on the air locally.

The National Council this summer "picked up" a children's television program which originated in New Haven, Conn., and jointly sponsored it with the Connecticut Council of Churches as a network program. It appeared on the CBS Network during July, August and September under the title Exploring God's World. Now word comes of a new venture in children's television programming in Los Angeles, where the Presbyterian Radio and Television office on the West Coast is cooperating with the Church Federation to present locally a program featuring Glenn Ford as narrator, Eleanor Powell as Sunday school teacher and a class of 25 children, and using children's choirs.

Another is a new program in Dayton, O., in which the Division of Christian Education is working with the council of churches in a new television program on the Christian home.

Many others might be mentioned. In cooperation with the Broadcasting and Film Commission and on their own, the councils are offering training in radio and television. In Schenectady, N. Y., kinescopes of National Council TV programs are being used in a council training program for ministers.

On the national level, the Council seeks to use the resources cooperatively provided to make the largest possible impact. There is a difference of opinion, however, as to what constitutes "maximum impact." In this connection, the question most often asked is why the Protestant churches aren't represented on the air by some one person who speaks for all.

One answer that might be made is that this isn't the way the Protestant and Orthodox churches operate. But this would be only part of the answer. It does appear that no one voice could possibly be representative of or acceptable to even the 30 communions within the cooperative framework of the National Council of Churches. But the reason this is so is not negative but positive. The appearance on radio and television of a galaxy of representatives of the cooperating churches, under Council auspices, is not a sign of weakness but of strength. Each preaches the Gospel in his own way, but all as part of a larger whole. Seen in the large, this is a revelation of the inexhaustible riches and infinite variety of God's revelation of Himself to men.

To be sure, there are on the air and have been for years a number of individual spokesmen for Christianity; men who appear on time purchased commercially. One of the best known, of course, is Billy Graham. The National Council of Churches, however, uses only "sustaining" time: time provided free by the stations and networks in the public interest. (It is to be noted that neither NBC nor CBS sells time for religious broadcasts.) What is the result of this policy? Let us look at some figures and make a few comparisons.

First, we list seven of the top commercially-sponsored entertainment programs on television with the number of stations carrying them at their peak through the first three quarters of 1954:

Groucho Marx	137
Milton Berle	135
Godfrey and His Friends	135
Ed Sullivan — Toast of the Town	123

Jackie Gleason	107
I Love Lucy	106
Dragnet	89

Next, we list, for comparison, seven National Council television programs on the air during the same period:

This Is the Life	235
What's Your Trouble?	139
Frontiers of Faith (NBC Network)	95
Look up and Live (CBS Network)	33
Exploring God's World (CBS Network)	32
The Pastor (13 programs: peak of 86, total of 144)	
The Puppets (9 programs: total of 70)	

We add the National Council radio programs to fill out the picture:

Let There Be Light (transcribed dramatic series)	280
National Radio Pulpit (NBC Network — Sockman, Ferris, Kruener)	118
Art of Living (NBC Network — Peale, McCracken)	100
Pilgrimage (ABC Network — formerly National Vespers — Bonnell, Pike-Pyle, Kennedy)	58

In making comparisons it must be remembered that few of these National Council appearances are on what is known as "Class A" time (most salable). However, it should also be borne in mind that "Class A" time means time when competition is hottest, which may not always be the best time for a religious program. What is more significant is the fact that, whereas few commercial programs run continuously for more than 26 weeks, all of the National Council radio programs listed run continuously, as do the two top National Council TV programs. (Frontiers of Faith, Look up and Live and Exploring God's World run 24, 22 and 13 weeks, respectively. On these programs the National Council shares time with the Roman Catholics and the Jews.)

Thus, the two top National Council television programs are seen each week on a total of 374 television stations, and the four year-round radio programs are on a total of 556 stations weekly.

These figures do not take into account another important segment of programming, known as Special Events, nor the complex of local broadcasts referred to earlier. Christian leaders from all over the world, as they pass through New York, and the men and women who are doing newsworthy things in the American churches, are continuously being placed as guests on non-religious radio and television programs. The number of such placements in a two-year period has been something over 567. Stations and networks are assisted in the handling of special days in the church year and the coverage of such events as the World Council Assembly in Evanston, the National Council's own Assembly, Church World Service shipments, etc. Sometimes a person strikes fire and is used repeatedly. This was the case with Horace Underwood Jr., Presbyterian U.S.A missionary to Korea and Chief U.N. Interpreter at Panmunjom, who was invited to appear on a total of 14 different programs. On one of them (Edward Murrow's See It Now) he was seen and heard by an estimated audience of 2,816,000.

Preparations for the special events coverage of President Eisenhower's appearance at the World Council Assembly in Evanston. Newsreel and TV news coverage of the Evanston meeting was seen by an estimated aggregate audience of 486,000,000 viewers.

What is the significance of all this? Do people listen, particularly the people the churches wouldn't otherwise reach, and are they being helped? Until we are prepared to spend more money on research we can give only partial answers. When a broadcaster has been on the air as long as Dr Ralph W. Sockman (30 years), he cannot go anywhere in the United States — city, town, village or college campus — without encountering people who have heard him broadcast. The same can be said of Dr. John Sutherland Bonnell and Dr. Norman Vincent Peale. And everywhere today, people in and out of the church also know about the TV program This Is the Life. The mail response on all programs is large and is growing. Letters come by the thousands every week from people in all walks of life.

It can be said with confidence that any pastor appearing *once* on a local television station can be assured of an initial audience in excess of the aggregate audience in the pews of his church in a year's time. Most of these listeners will be people who would never hear him otherwise; half or more would be people who do not habitually attend any church or synagogue. But note the qualification: this holds only for an *initial* audience. This reservation applies to the audience for a national broadcaster as well. A program either "clicks" or it doesn't. There is no social pressure operating to keep the set tuned to a given program. How to capture and hold an audience continues to be the $64 question.

The National Council's mail response indicates that at practically any hour of the day or night there are people listening to radio and watching television who are "in the market" for what the church has to offer. Sometimes it's a person who had come to the end of the road and decides to begin again. Sometimes it's a boy or girl, whose mother writes in to say how thankful she is that her son or daughter, who wouldn't listen to her, sits attentively before the television set to hear "Chuck" Templeton say the same things on Look up and Live. Or, it may be a labor union official writing to ask for a kinescope of a Frontiers of Faith panel discussion on the role of the Christian in labor-management relations.

In the potential listening audience are men, women and young people who are restless and dissatisfied. They expected something more out of life than they have found. Many of them are not consciously seekers for anything. They're just badly mixed up. So, now the church reaches out to them. The reach may be across a room filled with conversation and laughter, with the radio or TV set left on and no one aware that anyone in the room is listening; to a person driving along the highway; into the privacy of the home, where one sits amid family and friends. No one need be aware that a *rapport* has been established with the broadcaster until the listener chooses to reveal it. This he

(*Continued on page* 25)

Council Personalities

America's two million migrant farm workers have often been called "the forgotten people." But the migratory workers have first option in the mind and heart of gracious, soft-spoken *Monica B. Owen,* who, as field representative for migrant work of the National Council of Churches, directs the training and program for the migrant ministry of the Council.

MRS. OWEN

Probably as well as anyone else in the country Mrs. Owen understands the problems of these homeless, lonely and rejected people. First, she says, the church must discern their special needs; secondly, it must interpret these needs to the community and, finally, it must work to involve local church and civic groups so that local programs will be self-sustaining.

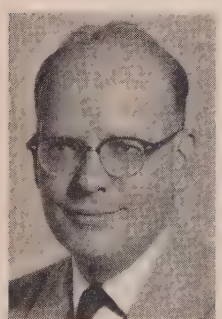
Carrying out this aim, the National Council has introduced the migrant to programs of adult literacy classes, summer schools for older children, sewing, cooking and handicraft classes, child-care centers for pre-school children, and has enlisted the aid of the appropriate agencies to provide him with health services and better housing. But the most important gift the churches bring, Mrs. Owen emphasizes, is the gift of Christian faith, and, in the words of the program's Statement of Purpose, the development of "a sense of his personal worth, belonging and responsibility."

By both experience and temperament, Mrs. Owen is well qualified for this work. A graduate social worker, she was for three years a national field worker for the Play Schools Association before joining the Council's staff. She was also at one time director of the Putney Work Camp at Putney, Vt., and for four years consultant to the New York State Migrant Child Care program.

The daughter of a Presbyterian minister, she is a Phi Beta Kappa graduate of Smith College and did graduate work in Rome, Italy, and at the New York School of Social Work. Before her husband's death, she and Mr. Owen, who taught at Columbia University and later had a private law practice in Salem and Cambridge, Mass., were active in youth work and twice conducted tours of students to Europe.

Now, with her family of two daughters and a son grown and on their own, Mrs. Owen devotes full time to the church. Fortunately, she loves to travel, for only about three months of the year are spent at her home-base New York headquarters. Other pursuits which she enjoys—cooking, gardening, music and life in the out-of-doors—must take second place while she devotes her best skills to "the forgotten people."

A friendly, easy-to-meet Kentuckian with more than ten years' experience as a Methodist student worker on university campuses is the new executive director of the National Council's Department of Campus Christian Life. He is *Rev. David B. Sageser* (accent on the first syllable), a man who firmly believes that the myriad U. S. denominational student groups will eventually come together to form a more integrated united student Christian movement in the United States. In his new job Mr. Sageser is in a good position to make this long stirring dream a reality. He sees the function of the department which he heads as threefold: first, as a stimulant through which a united student movement can emerge; secondly, as a catalyst in bringing together students and staff of the major student groups; and, finally, as a resource agency which will help produce the receptive climate in which the plan can mature.

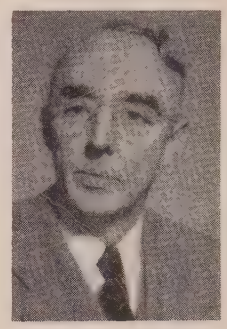


SAGESER

Mr. Sageser bases his optimism on solid experience. For four years before joining the National Council he was director of the Kentucky State Methodist Student Movement. Most recently, he served for four years as director of student work at the Wesley Foundation in Cincinnati. Previously he had held a similar position at the University of Kentucky. Mr. Sageser completed his studies at Asbury College, Kentucky, from which he received his A.B., and at Boston University School of Theology, where he got his S.T.B. Since then, in addition to student work, he has also held local pastorates at Methodist churches in Ashland, Campton and Morehead, Ky. While serving the Campton church he also found time to edit the town's local county newspaper.

Married, and the father of three children, Mr. Sageser has settled down with his family in Springfield, N. J.

When *Franklin D. Cogswell,* Presbyterian U.S.A., layman, retires at the end of the year as director of the National Council's Joint Commission on Missionary Education, he will have given more than 40 years of devoted service to the missionary work of the church. These years of service have paralleled the formative—and in many ways the most exciting—period of the mission enterprise.



COGSWELL

In the early days of the century's first decade when young Franklin Cogswell was still a college student learning about the life and needs of peoples in the far corners of the world, the church-at-large was just beginning to understand Christianity as a religion essentially missionary in character. Today missionary education is recognized as an essential part of the church's task and Dr. Cogswell heads the cooperative work in the field of the 30 member-communions of the National Council.

Dr. Cogswell's introduction to the mission field came at the comparatively early age of 23. Just graduated from the University of Denver (Phi Beta Kappa and Sigma Delta Chi, national honorary journalism fraternity), he took off in 1912 for India where he spent the next three years teaching English at Ewing Christian College, Allahabad. Returning to this country in 1915, he studied both at Union Theological Seminary and Teachers College, Columbia University, New York, where he received his M.A., before joining the staff of the Missionary Education Movement as educational secretary. In 1946 he was named general secretary of the Movement.

His long experience in the field makes Dr. Cogswell probably as well equipped as anyone to talk about the future of the movement. Essentially, he is optimistic. He sees movement growth in the future more and more in the direction of increased responsibility and support by denominational groups. "The cooperative process not only works," Dr. Cogswell firmly believes. "It works better than any other method." Dr. Cogswell's colleagues know that it is due in large part to his leadership that this developing cooperative pattern has worked out with so little difficulty and so much good will on all sides.

Outlook

*A Prayer for United Nations Day**

OUR Father in heaven, Thou God of all the nations upon the face of the earth, whose will is justice and peace, we confess that we have often loved our own way better than justice and are sometimes eager for peace at great cost others must pay. So wars and hatreds and anguish have come to men and nations. Forgive these sins and turn us from all evil ways.

As citizens of this land so richly blessed by Thee, give us courage, poise, and imaginative love sufficient to carry well the burden of leadership our wealth and power have laid upon us. Teach us to use this strength with patience and restraint, knowing that we are accountable not to ourselves alone but to Thee and to all mankind.

We pray Thy blessing upon the United Nations and on all the representatives there who seek peace and justice through it. As we use this human instrument, guard us from discouragement that would give up hope and from idolatry that would confuse even our best efforts with Thy perfect will. Keep us from the impatience that would turn us away from international cooperation; give us humility sufficient to learn from others' judgments, and such restraint as will draw the nations to us in the common pursuit of peace and freedom.

We acknowledge Thee, Oh God, as the sovereign ruler over all men and nations and pray for the establishment of that City which hath foundations, whose builder and maker Thou art. Through Jesus Christ our Lord. Amen.

—EUGENE CARSON BLAKE

Evangelism a "Dimension"

SECTION II at the Evanston Assembly of the World Council of Churches represented the world Christian mind focused on evangelism. Such men participated as Bishop Berggrav of Norway, Dr. John Baillie of Scotland, Dr. Kagawa of Japan, Dr. David Moses and D. T. Niles of India, and our own Dr. Richard Niebuhr and Bishop Richard C. Raines. Some of those present were experimenting with entirely new forms of evangelism. Some, like Kagawa, had led the world in facing its evangelistic opportunities.

The report of the section, which was hammered out word by word and phrase by phrase, is not sent to the churches of the world as a final report for all time. Evangelism is in a very fluid state. But this document, produced as of the summer of 1954, has parts that are timeless. At several points it makes a significant contribution to our thinking and planning for evangelism.

Evangelism is a "dimension." It "is no specialized or separable or periodic activity, but is rather a dimension of the total activity of the Church." This is recognized by all our denominations and by the National Council. Evangelism is at the heart of all our efforts. It is in recognition of this fact that the Council's Joint Department of Evangelism is related to all four divisions—Christian education, foreign missions, home missions and Christian life and work.

The report names three concerns of evangelism: "transforming of groupings and patterns in society," "bringing of people into the full life of the church" and "bringing of persons to Christ as Savior." This is broader than some concepts of evangelism. Some interpret evangelism as concerned only with bringing people to Christ, but the World Council sees social, church and personal relations all as concerns of evangelism.

The Gospel must be taken to the people. And here a strategy for communication is outlined in four steps: (1) Take the Gospel to the people, wherever they are. The document even uses such words as the "isolation and introversion" of the church. These are strong terms. (2) the word must be related to the problems of the people. The preaching of the Gospel must be related to the primary problems the hearer is facing. (3) Words do not mean much unless they are related to service and compassion. No preaching from ivory towers in this day. (4) The life of the churches must be nourished by the Bible.

There are frontiers of evangelism, but growth comes from adventure. Some of the so-called "frontiers" for the World Council are quite familiar to us. The Sunday school and lay evangelism have been made a part of our evangelistic process. However, other nations have pioneered in chaplaincies and in "street or house" churches, small neighborhood groups.

Mass communication is now making a contribution to evangelism in terms of radio, television, tracts, newspapers and films, which carry the Gospel to millions.

The report will need a great deal of study at the point of application to our problem. It will enlarge our concept of evangelism and challenge us to search for new ways to strengthen this dimension of our faith.

Media and Mission

WHEN with dramatic platform technique Paul Wagner attempts by candlelight to study McGuffey's Reader amid the combined confusion of a motion picture, a radio, a TV set and a record-player all blaring forth at once, he is but demonstrating that Christianity cannot be presented by candlelight in a day when mass education and communication is done by electronics. The Twentieth Century has its own media of communication which are used by all who are eager to capture markets and minds.

The Church could sit back, ignoring the motion picture, disdaining radio and decrying TV except for one fact—the Church has a Mission. It is a Mission to people and with people, and to fulfill it the Mes-

* Prepared at the request of the United States Committee for United Nations Day for use as part of the observance on October 24, but equally appropriate all through the year. Dr. Blake is Stated Clerk of the Presbyterian Church in the U.S.A.

sage must meet the people where they are. For centuries we have relied upon the pulpit and personal witness and the printed page. Today the pulpit and personal witness may be broadcast to the most remote hamlets, and the printed page visually translated into motion pictures may be seen from sanctuary to village square.

Japan has 9,000,000 radio receivers, 8,555,000 of them in the homes, autos and business places of non-Christians. In weekly broadcasts by the National Christian Council over almost all the stations of Japan the Church is going to the people where they are. India's millions live in 700,000 villages. When mobile units carry Christian teachings on felt-board and film into these villages, the Church is going to where the people are. When the Korean Christian Council broadcasts over its station HLKY-Seoul, uses portable missionaries (radios) to establish listening centers, and devises audience follow-up to provide hearers with printed materials and contact with the local Christian fellowship, the Church is going to where the people are.

It is this calling to Mission that impels representative Christian leaders and broadcasters of Asia to come together in Bangkok, March, 1955, for the Asia Conference on Mass Communication. Through advance studies Christians are considering their Mission in light of modern media. Together they will seek those ways by which the Christian message may be more effectively and widely communicated to each man, woman and child of Asia's millions.

American churches are administratively related to this project through RAVEMCCO (Radio, Visual Education and Mass Communication Committee of the Division of Foreign Missions), the agency through which our churches express their concern for and interest in Christian broadcasting and films around the world. We are related to it spiritually because we have heard Christ call His Church everywhere to Mission. At Bangkok Christians of whatever country will bring together their resources and concerns in Ecumenical Mission to people wherever they may be found.

In an electronic age it is not for the Church to say whether or not broadcasting and films will powerfully influence the minds and acts of men. They do and they will. It is for the Church to determine that on the radios and screens of the world may be heard and seen a clear and commanding call to Christian faith and life.

Cities and Their Churches

AMERICA is on the move as never before.

People are moving from city to city, and every year more country people are joining them, so that 65 per cent of all Americans now live in urban areas. One of every five people in this nation changed his place of residence in one recent year. Of these 31,000,000 Americans on the move, ten and one-half million crossed county lines. These population movements are not movements of nationality groups as they were a generation ago. If America was a melting pot, now the egg beaters are at work — not only in blighted areas but everywhere in cities. Cultural and nationality groups are being dispersed in all directions in accordance with the size of their family incomes rather than the nature of their ancestry.

What does this mobility mean for city churches? The statistics indicate that it is fast becoming impossible for any Protestant church to select any given community and say "these are our kind of people, trained in our kind of tradition." No, the entire city, with all its nationalistic, cultural and religious characteristics, is increasingly on the doorstep of every church in every neighborhood. This is the city of the future for which American churches must plan, and from which they cannot flee.

Communities change more quickly today than ever before. It has truly been said that the churches are ministering to a procession. It is useless for churches to try to follow — they have immobile structures.

The only recourse is to open wide the doors of the churches and let the multitudes pass through. A new era of religious pilgrimages calls for a cessation of narrow parochialism and for a more realistic approach to evangelism. Unless the churches learn to minister to people because they are people — rather than because they are German or Swedish or English, or black or white or yellow — the outlook for the future in a mobile society is not encouraging.

Why are there so few interracial churches when hundreds of thousands of people are living in non-segregated housing projects? Many a white congregation will have to make up its mind pretty soon whether it can preach brotherhood without living it in the church just as well as in the public school.

Christ gathers His people from every race and nation and makes a church by His Word. His Church is a church of mercifully forgiven sinners, not a select company of people whom we like and who like us. Many churches have a lot of spiritual house-cleaning to do before they can face the mobility of our day with any certainty of continued existence. If the city church does not become more Christian, its troubles have only now begun.

Church people have a contribution to make to the redemption and sanctification of the life of the world. We do not involve ourselves deeply enough in public affairs — the education of youth, the care of the sick and the aged, the poverty in the slums, the prevention of crime and delinquency, the undergirding of the economic system with a Christian view of service.

Too many church members have forgotten that their primary obligation is to bring the knowledge of Christ to the whole neighborhood, the whole city and the whole world. When church people stand in sharp contrast to those who live by the secular and materialistic standards of city life, when they abandon their cloistered apathy and begin breathing spiritual fire, when they are willing to love and to worship with all sorts and conditions of men, then God can make of His churches what He meant them to be — the leaven of our cities.

The CHURCHES WORKING TOGETHER

Dubuque Has Mobile Classroom for Released-Time Studies

The Dubuque, Iowa, Council of Churches has an up-to-date version of the little red school house. It is a 34-foot mobile classroom-on-wheels being used for the Council's program of released-time religious instruction for elementary public school children.

Through a greatly expanded program launched this fall, all of the children in Dubuque's nine elementary schools will have the opportunity for released-time instruction. Although many smaller Iowa communities have adopted such programs, Dubuque (pop. 49,671) is the first large city in the state to have one. Released-time was tested in two schools in the city last year by the council of churches on authorization of the Dubuque Board of Education, following a favorable ruling from the state's Attorney General. So successful were the pilot projects — average attendance was registered at 70 pupils — that the city's board of education authorized expansion to third and fourth grade pupils in the seven other elementary school.

The inaccessibility of several of the schools to church buildings necessitated the use of the mobile class unit which was presented to the Dubuque Council by Frederick A. Hoerner, Chicago businessman, a former Dubuque resident. The "classroom on wheels" seats 35 students, has desks, blackboards, bulletin boards and tables which can be folded out of the way for visual aids programs for which it is also equipped.

Council Program Helps Altar-Bound and Newlyweds

The Council of Churches of Buffalo and Erie County, N. Y., has launched an eleven-week roundtable discussion program for engaged couples and newlyweds to give them help in meeting and solving the problems of the first year of marriage. A panel of experts, including a marriage counselor, physician and minister, is on hand to give advice and counsel and time is allowed for questions. A council bulletin describes the series as "designed to supplement the minister's and physician's relationship with couples," and not as a substitute for individual guidance. The service was planned by a council committee of young married couples.

Monthly Emphasis Keeps "Evanston Spirit" Alive

The Church Federation of Greater Chicago is sending out monthly suggestions to its member churches aimed at "keeping alive the spirit" of the Second Assembly of the World Council of Churches held in nearby Evanston, Ill., this past August. Suggestions for the monthly emphasis are being sent to each of the federation's member churches by the federation's Commission on Ecumenical Education, according to Rev. D. W. Barnett Blakemore, commission chairman.

"The Evanston Assembly spoke out forthrightly on questions concerning the highest ideals and areas of responsibility of our Christian churches," says Dr. Blakemore. "It is evident that the conclusions arrived at, and which Christians do hold in common, can be of little value or reality unless they are known and recognized as common in our everyday church practice."

Council Briefs

Close to 1,000 Dayton, Ohio, Sunday school and other church leaders are enrolled in a series of five six-week life and leadership educational programs sponsored by the Church Federation of Greater Dayton. The program at each of the five centers, chosen for convenience to different sections of the Dayton metropolitan area, covers courses in various phases of Christian life and church leadership. The project is under the direction of the federation's Leadership Training Committee. . . . The Oregon Council of Churches has launched an ecumenical evangelistic campaign designed to reach into every church of its member communions in the state. To continue through next Easter, the program will enlist and train workers in area conferences set up by the council, hold inter-church evangelistic gatherings, organize cottage prayer meetings and hold a preaching mission during the Lenten season.

Maine Teen-Agers Visit U.N.

Thirteen teen-agers from all parts of Maine toured the United Nations headquarters as part of a week-long visit to New York in September, gathering material for this year's World Order Project sponsored annually by the Maine Council of Churches. Representing 12 churches and eight denominations, the students visited U.N. committee sessions and heard international representatives speak about the work of the U.N. They returned home to share their five-day experience with as many others as possible through speaking engagements, articles for local and school newspapers and informal discussions. Each will also prepare a report of the trip for the Maine Council and the boy and girl judged to have used the experience to the fullest advantage will be awarded a plaque for display in his home church.

Families in Trouble

(*Continued from page 9*)

Michigan, and years of experience in child guidance at clinics here and abroad — she has too little time for long-term casework with any one family. She can give emergency aid — for a child too shabby to go to school, a dress or a pair of shoes from the closet the church women keep filled — for a mother in financial straits, supper money for herself and her children, out of a special small fund — and she may eventually refer the family to a casework agency or make use of church resources.

Mrs. Johnson emphasizes strongly the role that churches have played in developing the field of social work.

Although social agencies have grown up and become specialized, she adds, "the churches still are the great expression of people's desire to help others."

One expression of this desire is the work a group of church women did last summer in dressing and equipping 50 hard-to-place youngsters for a vacation at camp. Another group has "adopted" children at the Children's Center who never had any visits, even from their own families. Now, every other Sunday, these forlorn children have friends who come with toys and goodies.

Mrs. Johnson herself calls on the churches as a resource for friendship and recreation, a place where a teenager can have a birthday party, or a child can find, as part of a group, the stability his parents cannot give him.

The problem of most of the families that come into Children's Court, Mrs. Johnson says, is that they are newcomers to New York, lost in a busy, impersonal urban society to which they cannot adjust.

Most of them have come from small rural communities in Puerto Rico or the deep South. Some of them had never seen a doctor or a hospital before they arrived here.

"Every so often," she adds, "someone urges that 'we get tough' with these people. Life has been tough enough on them. They're confused and frustrated and they need help."

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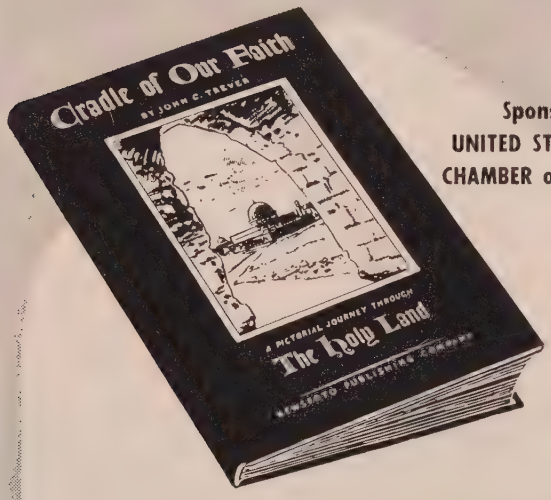

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Whereas Children's Court is concerned primarily with the troubled youngster, Manhattan's Home Term Court deals directly with the parents, offering help to untangle the snarls of family conflict that are too often reflected in the children of the family.

Designed to ameliorate family troubles rather than to judge and punish, this unique court was established in 1946 through the efforts of Honorable Anna M. Kross, formerly a magistrate, now New York City's Commissioner of the Department of Correction.

It was Judge Kross, too, who convinced the Manhattan church women that they had a responsibility to the families that brought their troubles into Home Term Court. About one-third of the 11,000 cases heard there in 1953 were Protestant.

The most unique feature of the court is its demonstration of public and private cooperation: here the judges and probation officers of the court work together with an auxiliary body, the Home Advisory Council, which represents the religious and welfare agencies of the community.

Part of the Advisory Council's program is a day nursery, with playrooms, cribs, kitchen, and an outdoor playground for children whose parents must come to court and have no place to leave them. Here, volunteers from New York churches and synagogues care for the children under the supervision of the Council's nursery worker. At Christmas time, the Manhattan Council of Church Women has a nursery party for the youngsters.

Other aspects of the program include a training project for four social work students a year, who do casework under the guidance of a supervisor and a psychiatrist; the Alcoholism Research Clinic, where a trained staff screens and treats husbands — and occasionally wives — whose excessive drinking is affecting their families. The Advisory Council also hopes to add a general psychiatric clinic for cases where intensive help is needed.

But the section of the program in which the churches are most directly concerned is the Marriage Counselling Service. Here there are two trained workers from the Roman Catholic Archdiocese of New York, two Jewish volunteer counsellors of proven ability, and, most recently, the Protestant counsellor whose work is supported by the Manhattan church women.

When Rev. Mr. Baker was appointed to the post a year ago, Dr. Robert W. Searle, executive director of the Advisory Council, felt that New York's Protestants were "beginning to accept their responsibility" to troubled families of Protestant background. He hopes eventually for a team of Protestant counsellors in the court, but feels that this beginning is already bringing "health and happiness to a number of homes."

Mr. Baker himself, whose background includes pastoral work and teaching as well as counselling, feels that his job is "a ministry five days a week."

He has now a professional diploma from Columbia University as a specialist in family life education, and clinical training at the Marriage Council of Philadelphia.

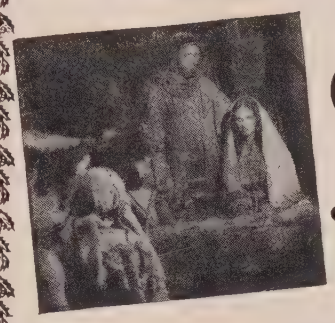
In the year he has been on his present job, he has worked with more than a hundred families, trying to help them understand and find a solution for the difficulties that have brought them into court.

Their problems are a cross-section of family misery: quarreling, physical violence, drinking, lack of money or its unwise spending; sexual problems, lack of social life as a family, interference by in-laws, conflicting personal and religious values.

Generally, counsellor Baker will talk with the husband and wife both together and separately. Sometimes he may

(*Continued on page* 23)

Cathedral Films offers you .. Complete



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TODAY

Families in Trouble

(*Continued from page* 21)

all on the resources of the alcoholism clinic, the court psychiatrist, or outside welfare agencies.

Sometimes the problems have fairly specific solutions: the new stepfather who learned that it was easier to discipline the youngsters after he had made friends with them; the young couple who moved from a room with the in-laws to a small apartment of their own; the older couple whose difficulties were easier to solve when the children went away to camp and the parents could be alone together for a time.

If the couple has a church connection, even second-hand, through a relative or friend, he may ask the minister or one of the church staff to make a closer contact, help give church support while the family works out its problems.

In most cases, the couples he sees are not attached to a church. And inevitably he will suggest to them the possibility that they would find real value and satisfaction in a church of their choice.

"For one thing," he explains, "there is value in identifying oneself with the church as a constructive agency in the community."

Further, he emphasizes the satisfaction of church-going as something the family does together.

For the children, he says, it is important for them to see their parents joining in an activity that is meaningful.

For the parents, he adds, religious experience will help them to interpret the questions their children ask.

"Children ask a lot of questions that are essentially theological," Mr. Baker comments, "questions about God, about death, about such moral issues as whether to strike back at a playmate who hits first. And the parents who have to answer these questions are the child's theologians — they may well need help with the answers."

In addition to Mr. Baker's contacts with ministers and staff members in local churches, there is a hope that the churches will play an even more extensive role in helping the Protestant families in Home Term Court.

The church role is outlined as a program in which a group of members in neighborhood churches would be given brief training and would then help families under treatment to come into a new circle of friendship and activity in the church.

The program is being urged both by Mr. Searle, formerly executive head of the Greater New York Federation of Churches, which preceded the present Protestant Council of the City of New York, and by Mrs. Glenn W. Garbutt, president of the Manhattan Council of Church Women.

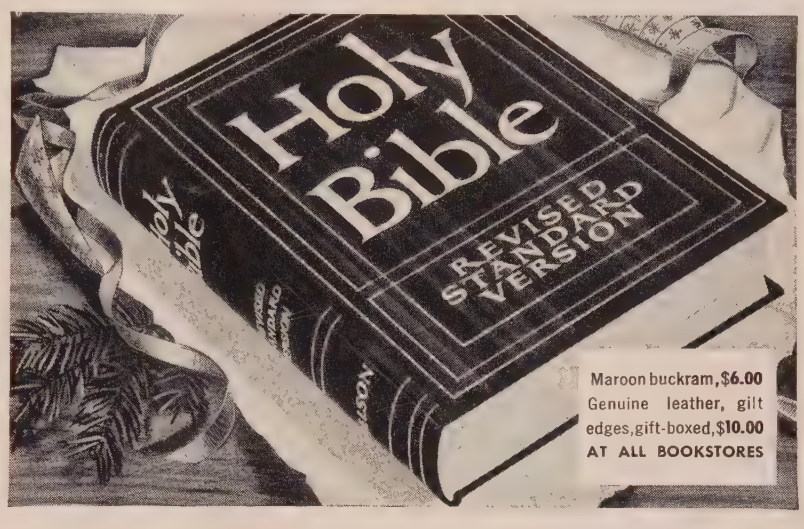
This extension of responsibility, they believe, would be one more demonstration that families in trouble are the concern of all church members.

By next year, this concern will have at least a financial expression in both boroughs. Although the court worker program was initiated in both Brooklyn and Manhattan by the church women, the Brooklyn Division of the Protestant Council has made the Children's Court part of its regular program and the Manhattan Division is taking the same step in 1955.

From an Exchange Preacher

The Rev. Canon A. W. Eaton, St. Peter's Vicarage, Leicester, England, asks to be allowed "a few lines" in the OUTLOOK to express his "gratitude to the clergy and ministers of the churches of America who, through the scheme of the interchange preaching arranged by the Department of the Council for Ecumenical Relations, so generously opened their pulpits."

"It has been a most humbling experience," he adds, "to have received so warm a welcome and have the pleasure of participating in such a vital and warm-hearted fellowship."



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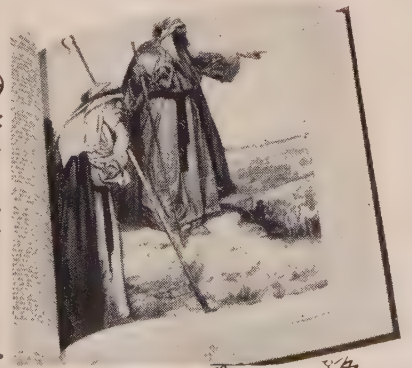

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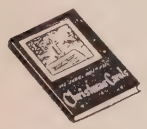

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Dayton

(*Continued from page* 11)

counseling, but this is usually in one session and on topics ranging from "Biblical subjects" to "arrangements for the wedding."

Participants in the clinic complained that the "stigma" attached to the use of social agencies and a lack of confidence in the agencies' ability combine to prevent people from using their family help services.

Clinic recommendations were that each church should study its own use of community resources and its services to families, should follow up inactive church members more closely, should make greater use of denominational family life material, and should set up "shepherd" programs to integrate new families into the church.

Other steps urged included more lay assistance for pastors, more pastoral counseling, the establishment of a "counseling exchange," and more experimenting with church activities that involve all the family.

One immediate development was a counseling course for pastors, which reached capacity enrollment before it was even announced. A second such course is planned.

Dr. Richard E. Lentz of Chicago, executive director of the National Council's department of family life, said that the clinic "produced answers which make such a clinic workable in hundreds of other communities."

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Remember the Migrants

(*Continued from page* 10)

their children. One other Harvester had already been given by the same denomination.

National Migrant Committee members from seven mid-west states heard leaders in state departments of health, education and welfare representing Michigan, Illinois, Indiana and Wisconsin take part in a panel discussion on *Public Agencies and the Migrant Problem*. With a view to pooling experience, various difficulties and ways of meeting them were aired. Panel member William C. Kahl, supervisor of education for the Wisconsin Department of Public Instruction, warned American educators of the "dangerous situation" existing today in the lack of schooling for migrant children. The average migrant farm worker has but a fourth-grade education, he cited, but his children are getting even less. Dr. Frederick S. Leeder, director of disease control, Michigan Department of Health, deplored the fact that agricultural workers are excepted from virtually all protective legislation.

A revolution that affects every Christian

During the last fifty years, a revolution has occurred in the mission work of the Christian churches. The term "world mission of the church" is rapidly replacing that of "foreign missions," and the missionary himself has progressed from his role as an explorer-teacher-leader to a cooperative fellow worker with the young churches.

Willis Church Lamott gives an accurate and balanced picture of this profound change, showing its causes and results, and the possibilities which it holds for the future. Everyone interested in church mission work will find his book an enlightening study and an exciting challenge to fulfill the world-wide purpose of God.

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Broadcasting

(*Continued from page* 15)

may do in a letter, through a personal visit, or in a decision to seek help from the nearest church. Today, it is by radio and television more than in any other way that the church, in the role of counsellor and evangelist, crosses barriers, enters through closed doors to be received, not as intruder but as a welcome friend.

This is happening, every day and every hour, for today the airwaves are full of religious broadcasts in many languages going out to the far corners of the earth. Much of it is like seed that is scattered without much regard for where it falls or how well the soil is prepared or the seed nourished. Yet God has already given a remarkable increase. No matter how much or how little we do as broadcasters of religion, the results will be in other hands than ours and will be beyond our understanding.

But having said this, we must face up to the fact that whatever is owed to broadcasting by way of gratitude for the opportunities it has provided the church, and to the stations and networks for their evident desire to help, something more is owed besides gratitude. As Christian broadcasters we owe broadcasting a far more aggressive, creative and all-out use of the facilities it puts at our disposal. We owe it a far more effective follow-up at the receiving end. Somehow we must find a way to enter into more of a working relationship with the churches at the local level in reaching the unreached.

We are convinced that the approach for this cannot be just to the minister. It must be to all the people — to all broadcast listeners who would welcome an opportunity to become part of a nation-wide movement to support Christian broadcast programs with prayer; to listen, to encourage others to listen and to cultivate the seed when it is sown.

As a first step the National Council's Broadcasting and Film Commission is undertaking to inform all who can be reached as to what the national and local broadcasts are and how they may be heard. A beginning has been made by printing the National Council broadcast schedule in the back of each of 46,000 sermon booklets which are mailed bi-weekly in response to listener requests. The Presbyterian Church U.S.A. is providing free space for similar program listings in its magazine *Presbyterian Life,* which goes bi-weekly into 801,000 homes. This, however, is only a beginning. In these and other ways we hope to build audience and to foster a new sense of partership across the churches in the use of radio and television to make Christ known.

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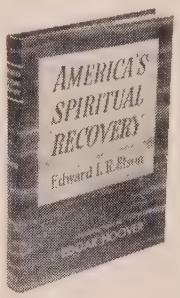

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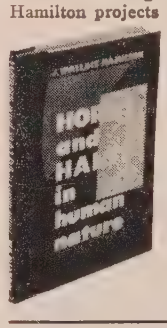

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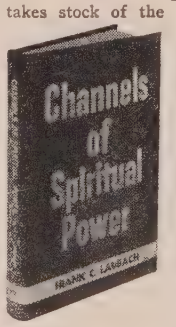

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BOOKS

Protestant Christianity

By JOHN DILLENBERGER and CLAUDE WELCH, Harper & Brothers, New York, $4.50.

There have been many able studies of the Reformation and good denominational histories, but the present volume is different from both. It is a brilliant interpretation of Protestantism as a total phenomenon in the light of its development. It shows Protestantism as a dynamic community of faith rather than as various segments and thus helps us to appreciate the essential genius of the movement as a whole.

Among the dynamic elements that constitute Protestantism as a special "community of faith" the authors include:

1. the spirit of prophetic and creative criticism which springs from the acknowledgment of God as sovereign over all.

2. the insistence on the *living* Word of God, Jesus Christ.

3. the testimony that it is the grace of God in Christ that saves us and that all our human seeking is a response to His initiative.

4. the spiritual significance of the common life and of the Christian's service in his daily task.

5. loyalty to the Church as the Christian community, along with an unwillingness to "absolutize" any particular institution or to require any "finally fixed and unchanging form."

In tracing the course of Protestant history the authors single out trends that were of importance in the movement as a whole, such as Puritanism, pietism, and the evangelical revival. Full attention is given to the way in which Protestantism in America lost its "European stamp" and developed a distinctive American pattern emphasizing voluntary association and religious liberty. The century of missionary expansion, the rise of liberal theology, the emphasis on the "social gospel," the swing to neo-orthodoxy, the emergence of the ecumenical movement — all these are set in a clear perspective and appraised from the particular standpoint of what they contribute to our understanding of the basic nature of Protestantism.

The authors are young scholars of whom we shall hear more. Dr. Dillenberger has just joined the new faculty of Harvard Divinity School. Dr. Welch is at Yale Divinity School.

—SAMUEL MCCREA CAVERT

Christian Faith and Higher Education

By NELS F. S. FERRÉ, Harper & Bros., New York, $3.00.

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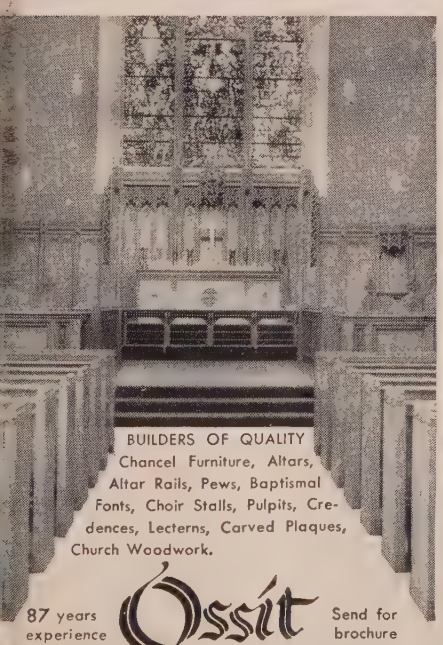
The opening sentence of the book states that "that ideology which captures the higher education of a nation will ultimately determine its mind and soul." Today higher education, the author says, "floats rudderless on the changing tides of force." As a Christian, Ferré believes that Christian faith can give direction to education which will cause it to beccome both more truly creative and purposeful. The final chapter, "The University and the World," makes the significant statement that "the function of the university in the world is, first of all, to be its mind. . . . The function of the mind is to identify, distinguish, and help the person-organism to relate itself to the different items in its experience." The crisis of our day, Ferré believes, is due to the crisis in the university, for higher education has permitted "a piling up of confusion due to lack of a common world view, purpose and destiny."

"What is education?" he inquires in the first chapter. In reply he gives three most suggestive answers. (1) Education is the discriminating transmission of our cultural heritage, where the main problem is not to transmit quantity of knowledge but quality of insight. (2) Education is to make provision for conditions which promote creative discovery, hence education must be relevant and significant for one's age. Three sources of creative discovery are: science as it investigates nature, theoretical reason as it confronts life, and creative discoveries of religious seers, such as the prophets of Israel or a man like Socrates, which he considers more important for education. (3) Education is concerned with the development of persons, both as individuals and as a society.

(*Continued on page* 28)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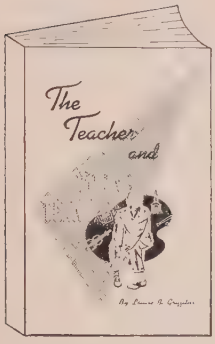

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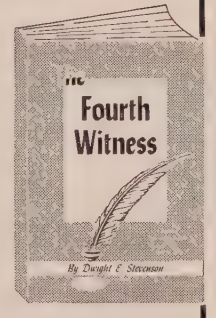

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BOOKS

(Continued from page 27)

Religion, also, is primarily concerned with the development of persons; and Christianity especially is concerned with the developing individual in the community.

In the next two chapters, "What Is Religion?" and "What Is Christianity?" Ferré maintains that "Religion is man's response as a whole to what he considers most important and most real." The author suggests as the clue to the understanding of Christian faith "concern, or Christ's kind of love." "Christianity knows no community of God's grace apart from a cross of concern." He is confident that the Christian's claim to truth can be vindicated better than the claim of any other faith, therefore, "Christianity is the right response to reality, as universal as human need and as concrete as personal decision."

At the very center of the book there is a chapter "God as Educator." Ferré sees all of life as organically educative, with God working out His purposes. He suggests that God as educator teaches indirectly by life situations rather than code; by vicarious means, as men participate in a community of seeing, of feeling, and of doing; by permissiveness and punishments, by decision and growth, and by educating the many through the few. He then takes these ideas of God as educator and applies them to teachers in colleges and universities. The chapter "Community and Communication" discusses the Christian college, which is Christian "only if it is a fellowship of inquiry under God."

Ferré has a penetrating insight into human nature as it actually is. Man is a creature of God's love, free to find and accept the will of God, but as a sinner unresponsive to God's will he is very ill. He says, "motivation is basically a matter of freeing the self and society from destructive anxiety and guilt, in order to release within both of them concern and constructive adventure." Three concluding chapters deal directly with the intellectual disciplines and Christian faith.

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—MARY E. HILLMAN

The History and Character of Calvinism

By JOHN T. MCNEILL, Oxford University Press, New York, $6.00.

Beginning with Zwingli and the Reformation in Zurich, Professor McNeill traces the development and theology of the Reformed Churches through Bullinger, Calvin, and his associates, Farel, Bucer, Beza *et al.* He concentrates on Geneva, its conditions in the sixteenth century, Calvin's reforming activity there, and its role in the extension of Calvinism throughout Europe. During the seventeenth, eighteenth and nineteenth centuries the establishment of Calvinism on the newly discovered continents of the world followed, along with the concurrent fragmentation of Calvinist churches, schisms which Professor McNeill attributes to the problems of adjustment to changing patterns in political thought and philosophy. The twentieth century interest in Calvin the author notes with approbation, but he warns that to be fruitful this concern must be, not with the specific answers which Calvin found for the sixteenth century problems of Geneva, but with the perspective he brought to bear upon these problems.

In discussing the enigma of the central factor in Calvin's thought, Professor McNeill agrees with Dr. Paul T. Fuhrmann that the central concern in Calvin's works is an attempt to view all things from the viewpoint of God

(*Continued on page* 30)

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BOOKS

(Continued from page 29)

rather than of man. No single doctrine,—not predestination, nor the sovereignty of God, nor even the declaration of the Word—can, with justice, be designated the constitutive principle of his theology. McNeill says, "Calvin formerly stirred debate because people agreed or disagreed with his teaching. Recently men have been in disagreement with regard to what his teaching was."

Professor McNeill believes that Weber's thesis regarding the role of Calvin and Calvinism in the rise of capitalism cannot be justified by careful study of the teachings and activity of Calvin. In regard to economic, social and political matters, he says, "Most Calvinists have always associated with their faith in the sovereignty of God a feeling for the cause of human liberty and public justice and a strong preference for representative and responsible government. While many of them have advanced beyond Calvin in tolerance, many have remained far behind him in consecration to the aid of their fellowmen and the betterment of society."

Calvin's emphasis on the Church as "One, Catholic, and Holy" Professor McNeill stresses and documents in Calvin's efforts to establish fraternal relations with reformed churches throughout Europe. In spite of the fragmentation which took place in many Calvinist churches, the Calvinists have almost always been leaders in movements toward church unity. Furthermore, the influence of Calvin and Calvinism has, in the course of several centuries, become a contributor to almost all Protestant denominations, not only those of Presbyterian polity.

Professor McNeill expresses the hope that the present revival of Calvinism will produce, not attempts at exact reconstruction of sixteenth century Calvinism which would, actually, necessitate the restoration of sixteenth century environment, but the spirit of Calvinism. This he describes as a type of piety "characterized by a combination of God-consciousness with an urgent sense of mission. The triune God, Sovereign Creator, Redeemer, and Comforter, is an ever-present reality through both prosperity and disaster. Guilt is real, but it is submerged under grace." The Calvinist is "a man with a mission to bring to realization the will of God in human society." Professor McNeill predicts that if a period of world prosperity were to come, Calvinism might appear too forbidding, but that crisis may lead us to the spirit of Calvinism. "Its true spirit," he says, "is found in faithful response to the Scripture revelation of a sovereign and redeeming God. While much else may be abandoned, the renewal of this vital principle truly means the revival of the Calvinist spirit; and it may prove the most creative force in twentieth century Christianity."

—JANE MAGORIAN

Guide to Community Action

By MARK S. MATTHEWS, Harper & Brothers, New York. $4.00.

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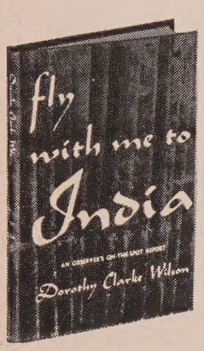

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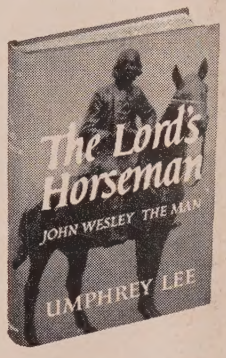

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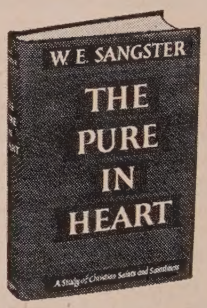

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